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THE  
**ANALYTICAL REVIEW,**

OR

**HISTORY OF LITERATURE,**

**DOMESTIC AND FOREIGN,**

**ON AN ENLARGED PLAN.**

**CONTAINING**

**SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS**

**PUBLISHED IN ENGLISH;**

**A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSE-**

**QUENCE, WITH SHORT CHARACTERS;**

**AND**

**NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;**

**ALSO THE**

**LITERARY INTELLIGENCE OF EUROPE, &c.**

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
“ censura tempus teratur; sed plane *bistorice* RES IPSÆ narrantur, judicium  
“ parcius interponatur.” *BACON de bistoria literaria conscribendo.*

**VOL. XXVIII.**

**FROM JULY TO DECEMBER 1798, INCLUSIVE.**

**L O N D O N:**

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УНИВЕРСИТЕТСКАЯ

ЛИБРАРІЯ ПОДАРУНА



Academie Cantabrigiensis  
Liber.

THE

## ANALYTICAL REVIEW.

FOR JULY, 1798.

### HISTORY.

**ART. I.** *A Survey of the Turkish Empire. In which are considered, I. Its Government, Finances, military and naval Force, Religion, History, Arts, Sciences, Manners, Commerce, and Population. II. The State of the Provinces, including the ancient Government of the Crim Tatars, the Subjection of the Greeks, their Efforts toward Emancipation, and the Interest of other Nations, particularly of Great Britain, in their Success. III. The Causes of the Decline of Turkey, and those which tend to the Prolongation of its Existence, with a Developement of the Political System of the late Empress of Russia. IV. The British Commerce with Turkey, the Necessity of abolishing the Levant Company, and the Danger of our quarantine Regulations. With many other important Particulars.* By W. Eton, Esq. many Years resident in Turkey and in Russia. 8vo. 544 pages. Price 8s. in boards. Cadell and Davies. 1798.

THE grand subjects of contention and theatres of war, among modern nations, have been different at different times. To the invaders of the roman empire every country and province became successively the scene of rapine and the subject of conquest: and subsequent quarrels among the conquering chiefs agitated every part of Europe. The nations, somewhat humanized and softened by the prevalence of the civil law, and the progress of the christian religion with all it's corruptions, had begun in some measure to draw breath in peace, when a spirit of religious enthusiasm called them, in prodigious numbers, to redeem the holy land from the possession of the saracens. In the progress of knowledge, and the intercourse of men and nations, a spirit arose of discovering new regions of the globe, of navigation, and colonization, as the best ally and hand-maid of commerce. For a period of neare two hundred years, in all disputes between the great maritime powers of Europe, the great objects were, certain possessions in the East and West-Indies.

In our day, so pregnant with revolution, the views of contending powers are called again to the scenes of the croisades, by a different principle. The ambitious and the busy world now turns it's attention to Syria and Egypt, not from sentiments of religion, not calculations of commerce and finance, the great sinews, in this age of improvement, both of war and political power. A genius has arisen, formed for the accomplishment, at least for the attempt of grand designs by extraordinary means; and who opens his mind to such combinations and such plans as were conceived and executed by the Cæsars and Alexanders of former ages. Buonaparte, finding it impossible to reduce Great Britain by discord and invasion, has formed a plan of reducing her power, by cutting off the channels of her commerce at home. Whatever farther views he may entertain, which will either be extended or circumscribed by events, it appears very probable, in the present conjuncture, that he has formed a concert with the divan, as an ally against the russians; and that he is to take possession of the castles of the Dardanelles, in this character, on the one side, while he is at the same time to make a settlement in Egypt, as a half-way station to India, on the other. In these circumstances a survey of the turkish empire, by one who had so good an opportunity of information, is a very seasonable, and, we doubt not, will be a very acceptable present to the public. In Turkey, as he tells us very properly, in justice to the credibility of his reports, he 'has been a consul; he has had indirect concerns in trade; as a traveller, he has visited most parts of the turkish empire; in Russia he was, for several years, in the confidence of the late prince Potemkin, and in a situation to know more of the secrets of the cabinet than most foreigners.'

A custom which prevailed very much in the business of publication about a century ago, and which had been generally laid aside as equally inelegant and ostentatious, has been of late revived: namely, to give a very copious account of the design and principal contents of a book in the title page. Mr. E.'s title page is so copious as to save us, in a great measure, the labour of further analysis. The most prominent feature in his book is, that it represents the turks in a much more unfavourable light than that in which they have been exhibited by certain writers of travels, and particularly by lady Mary Wortley Montagu. 'In the history of the world there have been frequent instances of mighty nations, who, after conquering their opponents by force of arms, have received from their captives, the softer yoke of science. Nor have there been wanting examples of the introduction of arts by the conqueror himself. The turks, however, like barbarians invaded Greece, and swept before them the mighty monuments of antient science; and, like barbarians, they hold their captives, to the present day, under the benumbing yoke of ignorance and slavery. Instead of promoting the mutual advantage of both nations, by an intercourse of knowledge and benevolence, they use the privilege of conquest only to the extinction of the common powers of intellect.' This conduct our author contrasts with that of the arabs in Spain, who intermarried with

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the conquered christians, and promoted the arts and sciences. But the haughty turk, Mr. E. observes, is not only exalted above his subject greek as a conqueror: he considers himself still more highly elevated as the favourite of heaven, and the greater part of his ferocity as a tyrant is owing to the arrogant and barbarous dictates of his religion. The sentiments expressed by the sultans and muftis are so repugnant to justice, to humanity, and to every principle of virtue, and to those laws which all civilized nations have respected, that nothing can be said worse of them. The effects produced by this monstrous government in the provinces are shocking to behold. ' Every raja (that is, every subject who is not of the mohammedan religion) is allowed only the cruel alternative of death or tribute; and even this is arbitrary in the breast of the conqueror. The very words of the formulary, given to their christian subjects on paying the capitation tax, import, that the sum of money received, is taken as a compensation for being permitted to *wear their heads that year.*'

The insulting distinction of christian and mohammedan is carried to so great a length, that even the minutiae of dress are rendered subjects of restriction: a christian must wear only clothes and head-dresses of dark colours, and such as turks never wear, with slippers of black leather, and must paint his house black or dark brown. The least violation of these frivolous and disgusting regulations is punished with death: and it is not at all uncommon for a christian to have his head struck off in the street, for indulging in a little more foppery of dress than the sultan or vizir, whom he may meet incognito, approves.

If a christian strike a mohammedan, he is most commonly put to death on the spot, or, at least, ruined by fines, and severely bastinadoed; if he strike, though by accident, one of the sherifs (or emirs, as they are called in turkish, i. e. descendants of Mohammed, who wear green turbands) of which there are a thousand in some cities, it is death without remission. The testimony of christians is little regarded in courts of justice; at best, two testimonies are but considered as one, and are even overborne by that of a single mohammedan, if reputed at all an honest man.

It is no wonder, under such a government, to find depopulated provinces, and the country, in so many places, literally a desert. ' We seek in vain for a population, sufficient to compose those numerous kingdoms and states, which flourished when the turks usurped their dominion. We find vast cities reduced to beggarly villages, and of many hundreds no traces remain.'

The account that Mr. E. gives of the government and manners of the turks coincides entirely with that given by the baron de Tott, who had so many and long continued opportunities of acquiring information. The picture which he exhibits of the turks has been considered by many as severe and calumnious: but we believe it to be accurately drawn from the life.

Mr. E. shows in a clear light the degeneracy of the sultauns, the enervation of the people, the relaxation of military discipline, and, on the whole, the weakness of the government; which, it would, in his opinion, be easy to overthrow, and drive the turks out of

Europe; an event, which he thinks, will come to pass, the first campaign of the first war in which they shall be engaged. 'The expulsion of the turks from Europe, and the re-establishment of the greek empire,' he says, 'is more the advantage of Britain than even of Russia itself. So far from being an usurpation, it is an act of justice. According to the laws of nations, the turks have not, by length of possession, acquired a right to the dominion of the countries they conquered\*.' The importance of the alliance of Russia with Britain appears every day more strongly. The salvation of Europe depends on engaging that power as a principal in the present war. The views of the french, with regard to Greece, now too plainly appear, and the emperor of Russia is in danger of being attacked in the Black Sea by a french fleet.

'If it be said, that we ought, as much as may depend on us, to prevent the increase of naval power in every other nation, without denying the proposition, I affirm, that it is not applicable to the present case: Russia never can be formidable in the Baltic; nature has forbid it. In the Black Sea she may, and she will, in spite of all we can do to prevent it. The question then is, since we cannot prevent it, which is the mode of it's existence which will be least hurtful to us? that the greeks will emancipate themselves from the yoke of Turkey is equally certain. If this event take place by the assistance of the French, we shall *certainly* have an enemy in Greece: if through Russia, and with our concurrence, a friend. There is, indeed, a possibility, but not the least probability, that we may sometime or other quarrel with them, but not for a length of time, as there will exist a mutual interest in friendship. Why make a vain attempt, which will certainly create us enemies, when at least, we stand a fair chance of procuring friends?'

Mr. E. has added to his survey some miscellaneous papers, which show, in part, how far the empress's vast views of aggrandizement extended—they went to the entire conquest of all European Turkey, a part of which was to be given to the house of Austria: the re-establishment of the greek empire, and placing her grandson Constantine on the throne of Constantinople; of making Egypt an independant state; of giving to Poland a russian for a sovereign, and ultimately incorporating it into her own empire; of making a conquest of Japan and a part of China, and establishing a naval power in those seas.

Great events are for the most part preceded by a general expectation; and predictions tend to hasten their accomplishment. The revolution in America was foretold for many years before it happened. The revolution of France was foretold, so early as the reign of Lewis xv, by the abbé St. Pierre, afterwards by Rousseau, Voltaire, and many others. The fall of the papal power was foretold for ages: yet, one circumstance relating to the whole,

\* This may seem to be found morality, on the principles of abstract reasoning; but it is dangerous doctrine if applied to states. What other right to dominion is in general to be recognized, than that of possession?

is very remarkable; they, in some measure, surprized the world; they came sooner than expected. After the french revolution had begun and taken place, it was foretold, and universally believed, that it would be followed by great changes in Europe: such changes almost immediately appeared; but certainly sooner than expected. The expulsion of the turks from Europe has long, and often been foretold. It is not improbable, that this too may surprize the world; though it certainly ought not. That there will be a day, or dispensation, or system, in which there shall be an equal distribution of rewards and punishments, is clearly predicted in our sacred writings, and also in the sacred writings of other nations. And the general prediction of so desirable an event is not discredited by the predicted circumstance, " that it will come like a thief, in the night."

[To be concluded in another number.]

**ART. II.** *Narrative of the Loss of the Ship Hercules, commanded by Captain Benjamin Stout, on the Coast of Caffraria, the 18th of June, 1796; also a circumstantial Detail of his Travels through the Southern Deserts of Africa, and the Colonies, to the Cape of Good Hope. With an Introductory Address to the Right Hon. John Adams, President of the Continental Congress of America.* 8vo. 112 pages. Price 3s. Johnson. 1798.

THIS little volume will afford ample gratification to such as are desirous of perusing narratives, in which truth assumes the air of romance, and the distresses of real, equal, if not surpass, all the misfortunes of fictitious woe. Another very respectable class of readers will also find consolation and amusement; for such as entertain a favourable opinion of their fellow creatures will here rejoice to behold the virtues of hospitality and humanity practised by men, termed *savages* by their oppressors, but who put civilized society to the blush by their conduct, and, although unconscious of the existence of a Deity, afford a lesson to the most enlightened of the christian nations.

The american ship Hercules was chartered from Bengal to England with rice, and sailed from Sagar road on the 17th of march, 1796. Nothing material occurred until the 1st of june, when a storm commenced, which is thus described by the captain: ' Although bred to the sea from my earliest life, yet all I had ever seen before, all I had ever heard of or read, gave me no adequate idea of those sublime effects which the violence and the raging of the elements produce, and which, at this tremendous hour, seemed to threaten nature itself with dissolution. The ship, raised on mountains of water, was in a moment precipitated into an abyss, where she appeared to wait until the coming sea raised her again into the clouds. The perpetual roaring of the elements echoing through the void, produced such an awful sensation in the minds of the most experienced of the seamen, that several of them appeared, for some time, in a state of stupefaction; and those less accustomed to the dangers of the sea, added to this scene of misery by their shriekings and exclamations.

' The terrors of the day could only be surpassed by those of the night. When the darkness came on, it is impossible for man to describe, or human imagination to conceive, a scene of more transcendant

and complicated horror. To fill up the measure of our calamities, about the hour of midnight a sudden shift of wind threw the ship into the trough of the sea, which struck her ast, tore away the rudder, started the stern post from the hauden ends, and shattered the whole of her stern frame. The pumps were immediately sounded; and, in the course of a few minutes, the water had encreased to four feet.'

In the midst of this distress, a lascar appeared with a handkerchief in his hand, and told the captain, in a tone of voice that discovered a perfect confidence in the measure, that he was going to make an offering to God. "This handkerchief," added he, "contains a certain quantity of rice, and all the rupees I am worth; suffer me to lash it to the mizen top, and rely upon it, sir, we shall all be saved." This was very prudently complied with, and his countrymen, on receiving intimation of the event, laboured at the pumps with unceasing ardour.

As it was found impossible to save the ship, it was, at last, determined to run her ashore on the coast of Caffraria. Happening to strike on a cluster of rocks, within a few leagues of the river *Infanta*, several of the crew reached the land, and being surrounded by the natives, who seemed to seize and conduct them behind the sand hills, it instantly occurred to their companions on board, that they had been massacred, and that a similar fate awaited themselves! To their great joy, however, they re-appeared soon after, and all those left in the ship, one man only excepted, who perished in the attempt, got safe on shore. Fortunately there was a hottentot present, who had lived with the dutch farmers, and could speak their language; and the third mate being a native of Holland, a direct communication instantly took place.

The caffre chief presented a bullock to the crew, and the captain, by way of return, recompensed him with a pair of paste buckles, which he attached to his ears by means of two loops. The moment this was done, the chief stalked about with an air of uncommon dignity. His people seemed to pay him greater reverence than before, and they were employed for some time in gazing at the brilliancy of the ornaments, and contemplating the *august* deportment of their *chief magistrate*.

'The european,' adds he, 'may smile at this recital; the exhibition of the *knee buckles* may, indeed, provoke his risibility; but when he treats the feelings of the *savage* on this occasion with contempt, let him bestow a thought on the *star*, the *garter*, or the *coronet*, and then make a sensible distinction if he can.'

As great doubts had been entertained respecting the belief of the inhabitants of Caffraria in the superintendence of a supreme being, the author was at some pains to ascertain this fact, as may be seen from the following extract:

'To be convinced how the matter really stood, I embraced the present opportunity, and entered into conversation on this subject with the chief, through the medium of our interpreters. After giving him a further description of the tempest, and the miseries we had to recently endured, I added, "that as it was the pleasure of the *Almighty* to afflict his creatures, it would be impious in us to repine at his will." The *savage*, after some consideration, declared, he did not understand what I meant by the *Almighty*. I explained to him my ideas of the

the Divinity: that he was a Being of such transcendent power, as to create the *world* on which we lived, the *sun, moon, and stars*; and that they all moved and were directed by his hand. His countenance, on this occasion, demonstrated that his mind was a perfect void respecting such opinions; but, after a few moments of reflection, he asked, if the Being I had described possessed a power sufficient to controul the *seas* and the *winds*? I answered immediately in the affirmative. "Then," said he, "can you tell me his reasons for suffering the tempest to throw you and your people on our coast?" I replied, that his reasons for so doing were above our comprehensions; but that as he was not only all powerful but just, we should remain satisfied that all his acts were good and beneficent. When this was explained to the chief, I observed a *smile* on his countenance; but, starting as if a sudden and hostile thought had seized his mind, he desired to know, "if my *Almighty* could tame the *wild animals* of the deserts?" I replied, that he certainly could. "If this be true," exclaimed the *savage*, "he must be a very wicked Being, for he suffered a *LION* to kill and eat my *FATHER*." As I had obtained the information I wanted, and observing the passions of the man highly agitated at the recollection of his father's melancholy fate, I thought it necessary to change the conversation, and we immediately proceeded towards the shore.

To this *unbeliever*, however, they were indebted for their preservation, protection, and safe arrival at the Cape. He generously presented them with a second bullock, furnished them with two guides, and, after mutual civilities, they set out, and at length reached the hospitable walls of a farm-house, whence they were enabled to proceed to the principal dutch settlement, which they found in the possession of the *english*.

In the dedication to the president of the *american congress*, Mr. Stout strongly recommends a settlement on the coast of *Caffraria*, in behalf of the *United States*; an event which he seems to consider as likely to prove highly advantageous to those wandering children of nature, who are scattered over the deserts of the *african world*; a race of unoffending mortals, long persecuted by those *enlightened savages*, who, under the appellations of *christians* and *dutchmen*, settled themselves by violence on the southern promontory.

He contends, that when the dutch took possession of the *Cape of Good Hope*, they never pretended to any title to the other parts of *Africa*. So far only as the colonists advanced, which they have hitherto done, 'by hunting the unfortunate natives, as they do the lions and the panther,' can be supposed to appertain to them. Even admitting that 'successful violence' gives a title to possession, the people of any other country have an unquestionable right to make a settlement on such of the shores of *Africa* as do not interfere with the lands already in possession of the colonists, provided the natives can be prevailed on to give their assent.

The advantages resulting from an establishment on this coast are pretty evident:

1. The grape flourishes to an astonishing degree, and the wine already raised there is highly prized in *Europe*, under the name of *Constantia*.

2. The orange, citron, and fig, thrive wonderfully.

3. The country is admirably adapted for rearing corn, and cattle.
4. Lead ore is to be found near the surface.
5. The finest timber in the world is produced here.
6. A new, wide, and important field, would be laid open for commercial speculation.

It would be injustice not to observe, before we take our leave of this article, that it abounds with many curious facts, and is drawn up with a considerable degree of ability.

**ART. III.** *Genealogical History of the Stewarts, from the earliest Period of their authentic History to the present Times. Containing a particular Account of the Origin and successive Generations of the Stewarts of Darnley, Lennox, and Aubigny, and of the Stewarts of Castlemilk; with Proofs and References; an Appendix of relative Papers; and a Supplement, containing Copies of various Dispensations found in the Vatican at Rome, in the Course of a Search made by the Author in the Year 1789; particularly Copies of two very interesting Dispensations, which had long been sought for in vain, relating to Robert the Stewart of Scotland (King Robert II.) His much contested Marriages with Elizabeth More, and Euphemia Ross. To which is prefixed a genealogical Table relative to the History.* By Andrew Stuart, Esq. M. P. *With a genealogical Table of the Stewarts, commencing with Walter the Son of Alan, the Stewart of Scotland, who founded the Abbey of Paisley in 1164, and tracing his Posterity in the Line of the High Stewarts, and Kings of Scotland, and England, and likewise in the Line of the Stewarts of Darnley, Lennox, and Aubigny, with the nearest collateral Branches of that Family.* 4to. 468 pages. Price 1l. 10s. in boards. Cadell and Davies. 1798.

In all history, as well as in poetry and historical painting, and indeed, every species of composition, there is, or ought to be, a certain unity of design: some great event or concatenation of events, that may take hold of the mind, springing from one origin, and leading to one result or end. What is the principle of connexion, the end, and moral or principle conclusion of the compilation before us? The bond of connexion is no other, than we can discover, than the amours of the race of Stuart, often very violent and irregular, leading to various relatives and alliances, and producing an infinite variety of ramifications in every direction: or is any other result pointed out to the reader, than that the family of Castlemilk, not far from the old abbey of Paisley, is, after the cardinal York, who cannot have any legitimate children, and of which family our author, Andrew Stuart, esq., is the chief, the lineal descendants and true representatives of the ancient kings of Scotland. This design is certainly very meagre and uninteresting to the literary world in general: yet it may interest the vanity and curiosity of the Stuarts, a race exceedingly numerous in themselves, and rendered still more so by the accession of some other clans, who assumed their name, whether from the poverty and insignificance of their own tribe, or compelled like the Macgregors to pass nominally into other clans, being restricted by law from using their own name on account of the improbity and atrocity of their manners, insomuch that it would not be surprising if this genealogical

logical history of the Stuarts should have a better sale than some others addressed to the common sense and feelings of mankind.

To these reflections, it may be justly replied; that, such as the design is, Mr. S. undertakes no other: and that in the forum of just criticism he is to be tried, not by the measure of importance and sublimity of design, but by the execution of the design which he has undertaken. We admit the justness of his argument, and have not the least hesitation in saying, that Mr. S. has performed his laborious task with great industry, judgment, and precision of argument. He makes it very probable, that he is the representative of the house of Darnley: though we acknowledge, that we have not traced every step in the process of his reasoning with all the vigilance and sharp-sightedness of another Stuart, who should enter into a competition with him for the honour which he claims. It is also to be observed, in justice to Mr. S., that, for the choice of his subject, and the time and attention which he dedicates to it, he apologizes in a preface\*. Having passed, he says, 'many years of his life, in business that required much unremitting attention, and which produced too much anxiety, he was sensible that any occupations, attended with similar anxieties, ought to be avoided during the remainder of his life. At the same time, it has long been a settled opinion with him, that no man whatever, is permitted to pass his life in idleness, indolence, and inactivity; and that the employment of time in some *useful* business or pursuit which gives exercise to the faculties, affords more satisfaction and even relaxation to the mind, and certainly contributes much more to the happiness of the individual, than the abstaining from all manner of serious occupation.'

E. E.

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#### BIOGRAPHY.

ART. IV. *The Life of Edmund Burke. Comprehending an impartial Account of the Literary and Political Efforts, and a Sketch of the Conduct and Character of his most eminent Associates, Coadjutors, and Opponents.* By Robert Bisset, LL. B. 8vo. 592 pa. Pr. 8s. in boards. Cawthorne. 1798.

DR. BISSET, adopting the same arrangement of biography that Lord Verulam does of history, divides it into the *narrative* and *inductive*, and modestly claims for himself no other merit, than that of collecting and exhibiting facts. The subject before us, indeed, furnishes ample materials, and if we be inclined occasionally to doubt, as to the *impartiality* of which he boasts, we must, at the same time, make every allowance for his industry.

Edmund Burke, whose name is connected with the history of the last and the present war, was born, we are here told, in the city of Dublin, January the 1st, 1730. His father, who had formerly resided at Limerick, was of the protestant persuasion, and

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\* He was bred a solicitor at the scottish bar, where he practised for many years, and was afterwards employed, as the principal agent or attorney, in the famous Douglas and Hamilton cause.

by profession an attorney of considerable ability and extensive practice. Mr. Shackleton, a quaker, who kept a school at Ballytore, near Carlow, was entrusted with the early part of his education; and he seems to have regarded his preceptor with a respect and gratitude that did honour to both; as 'for near forty years that he went annually to Ireland, he travelled many miles to pay him a visit.'

On his leaving school, he was sent to Dublin college, and was contemporary with Goldsmith, who was accustomed to assert, that Burke did not render himself very eminent in the performance of his academical exercises.

He seems to have begun his literary career, in the same manner that he ended it, as may be seen from the following paragraph, which both conceals the oppressions under which Ireland then laboured, and the merits of the man who wished to vindicate the rights of his injured country:—

'In the year 1749, Lucas, a demagogue apothecary, wrote a number of very daring papers against government, and acquired as great popularity at Dublin as Mr. Wilkes afterwards did in London. Burke, whose principal attention had been directed to more important objects than the categories of Aristotle, perceived the noxious tendency of levelling doctrines. He wrote several essays in the style of Lucas, imitating it so completely as to deceive the public: pursuing Lucas's principles to consequences obviously resulting from them, and at the same time shewing their absurdity and danger. The first literary effort of his mind was an exposure of the absurdity of democratical innovations. This was the *Ticinus* of our political *Scipio*.'

His favourite studies, at this period, are said to have been *preumatology*, logic, and metaphysics, and he also applied himself with particular diligence to the investigation of Berkley's and Hume's systems.

'While employed in treasuring up a profound knowledge to render himself useful, he did not neglect the means of rendering himself agreeable in the intercourse of life. To the learning of a scholar, he added the manners of a gentleman. His company was sought among the gay and fashionable, for his pleasing conversation and deportment, as much as among the learned for the force and brilliancy of his genius, the extent and depth of his knowledge. He had that great art of good breeding which rendered the members of the company pleased with him and themselves. He had an inexhaustible fund of discourse, either serious or merry, with wit and humour, poignant, strong, delicate, pointed, as answered the purpose or occasion. He had a vast variety of anecdotes and stories, which were always well adapted and well told; and constant cheerfulness and high spirits. His looks and voice were in constant unison with the agreeableness, insinuation, and impressiveness of his conversation and manner.'

'But though the object of regard and admiration in his native country, he did not see much chance of acquiring in it an independent situation. Ireland, though often the mother of genius, is rarely its nurse. Burke seeing little prospect of soon raising himself in his own country, made his first essay to attain permanent employment

employment in another. Soon after he had finished his academical studies, a vacancy took place in the professorship of logic at Glasgow. A considerable intercourse had long subsisted between the universities of Glasgow and Dublin, owing, probably, in some measure, to their local position, but in a great degree to the fame of the eminent Hutchinson, who had been educated at Dublin, and always entertained a close intercourse with Ireland.

‘Burke, conscious of his metaphysical knowledge, applied for the professorship; but too late. Had he been successful, the logick chair of Glasgow would have been still more eminent than the moral philosophy chairs of Glasgow and of Edinburgh, though the former have been filled by a Hutchinson, Smith, and Reid; the latter has been occupied by a Ferguson, and is now by a Stewart. Burke had planned a confutation of the berkleian and humeian hypothesis; but the active engagements of politicks afterwards prevented the completion of his speculative disquisitions.’

Disappointed in Glasgow, Mr. B. repaired to London, entered himself a member of the Temple, and it is very fairly inferred, from his submitting ‘to the drudgery of regularly writing for daily, weekly, and monthly publications,’ that he did not possess the ‘handsome competency’ of which his friends have so frequently boasted.

Happening to call in the assistance of Dr. Nugent during an illness, he was invited by that gentleman to his house, where ‘among the most attentive to her father’s patient and guest, was miss Nugent, whose general amiableness and particular tenderness to himself, soon excited a passion in the sensible heart of Burke. He ofered her his hand, which she accepted; and, during a long life of various vicissitudes and trying situations, had, in her sooth-ing and affectionate conduct, every reason to rejoice at his lot.’

His first acknowledged production was his *Vindication of Natural Society*, which is here said, to have met with less success than its ingenuity deserved; ‘like the paradoxes of the vicar of Wake-field’s son, it neither excited much praise or blame; like Hume’s first effort, it fell dead-born from the press, but was afterwards revived by its younger brothers.’ It was far otherwise with the *Essay on the Sublime and Beautiful*.

Soon after this, he commenced his political career, accompanied single-speech Hamilton to Ireland, when the latter went thither as secretary to Lord Halifax, and by his means obtained a pension of 300l.

His essays in the Public Advertiser are said to have first attracted the notice of the marquis of Rockingham, who sought for, and, as may easily be imagined, readily obtained his acquaintance. Almost immediately after this, he became private secretary to that nobleman, who was then at the head of the treasury. About the same time, he separated from his old friend Hamilton, who had taken an opposite side in politics, and the motives here assigned are not of the most disinterested kind.

‘However expedient it might be,’ says Dr. E. ‘for Burke to break off political intercourse with Hamilton, as a most profound admirer

admirer of his genius, I do not rejoice at the commencement of his acquaintance with the marquis of Rockingham. From that time he may be considered as a party man. Burke ought not to have stooped to be the object of patronage. Like his friend Johnson, he should have depended only on his own extraordinary powers. He would have been able uniformly to act as his own genius prompted him, instead of employing his talents in giving currency to the doctrines of others; to have wielded his own club instead of a party distaff.

In this part of their conduct, Johnson and Hume, the only two literary characters of the age, who can be placed in the same rank with Burke, acted more worthy of the superiority with which they were blessed by nature. They attached themselves to no grandees, they did not degrade the native dignity of genius, by becoming retainers to the adventitious dignity of rank. Johnson, in his garret, the abode of independence, was superior to Burke in his villa, the fee of a party. The former earned his subsistence by his labour, the latter received his by do-native. Johnson was independent—Burke dependent. Besides, the very extraordinary talents of Burke did not tend to promote party objects more effectually than good abilities, many degrees inferior to his, and mere knowledge of business would have done. But had he been as superior to others in party skill as in genius and knowledge, the fertility of his fancy and the irritability of his temper must often have prevented him from directing his skill steadily to the most useful ends. For so much irascibility a situation of contention was ill suited.

After taking a brief survey of his first efforts in parliament, the author repeats and enforces his former opinion, by observing, ‘that his *sequestered exertions*, as a man of genius, literature, and philosophy, could have produced much greater benefits to society, in the same period, than his political efforts during the Rockingham administration.’

We are next presented with a view of Mr. Burke, in private life, where he always appears amiable; but notwithstanding the attempts to pass him for a *wit*, yet he seems to have been far inferior in this point to many others of less note and ability.

It would lead us into too wide a field, to follow the political career of this extraordinary man; we shall, therefore, content ourselves with presenting a description of his mode of life after he had retired from parliament, and experienced the loss of a dearly beloved son.

Burke now spent his time almost entirely in the country. In his literary studies, in the soothing company of his wife and friends, in the pleasing prospect of being able to satisfy every just demand, and to leave a competent provision for the faithful and affectionate partner of his cares, in the exercise of active benevolence, and in the consciousness of having done his duty, he received all the consolation, for the irreparable loss he had sustained, of which he was susceptible. While he had employed every effort which a philanthropic heart could prompt, and the wisest head could direct, for stimulating civilized governments to combat irreligion, impiety, immorality, inhumanity, cruelty, and anarchy,

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He in a narrower sphere relieved, to the utmost of his power, those who had suffered exile and proscription from the direful system. His heart, his house, his purse, were open to the distressed emigrants. Through his beneficent contribution and influence, a school was instituted in his neighbourhood, for the education of those whose parents, for adherence to principle, were unable to afford to their children useful tuition. This school still continues to flourish, and by the judicious choice of teachers, to answer the wise and humane purposes of the institution.

While thus promoting the advantage of foreign sufferers, he did not relax in his attention to the humble and industrious of his own countrymen, he continued to encourage and superintend benevolent clubs, among the labourers and mechanics of Beaconsfield, and was himself a subscriber for their advantage. The object was, to encourage industry, to cherish affection, to establish a fund of provision for the sick and aged, which should not be merely eleemosynary, where frugality and activity should be the means, in some degree, of independence, and to cheer parents with the prospect of having their children instructed in religion, virtue, and the knowledge useful for their stations. The institution flourished under the auspices of its founder. I conversed at Beaconsfield, with several of its members, soon after the author was no more, and from their plain unlettered sense, received the strongest conviction of the goodness of the plan, and the wisdom of the regulations; and in the emotion of their hearts, the expression of their countenance, the flowing of their tears, saw much more than I could have perceived from words—their adoring gratitude and admiration.

These employments, in which private beneficence is so conspicuous, did not, however, withdraw his mind from the consideration of public affairs. Unfortunately for this country, an everlasting war against the French Republic seems to have been the chief article of his political creed; accordingly, on the first overtures made by the ministry to the French government, he instantly resumed his pen, for, in the language of his biographer, ‘having found that all his predictions from the principles and first phenomena of the French system had been verified, and been in detail even worse than he had foreboded—that they disavowed every religious and moral obligation which regulates the conduct of men—he totally disapproved of agreements with them, their probable adherence to which would presuppose that they admitted the same rules of morality as other men.’ How far this may be strictly true, we leave to candid and impartial men to determine.

It would be unjust, both to the author and the subject, to omit the concluding observations respecting Mr. B.’s person and character:—

Mr. Burke was about five feet ten inches high, well made and muscular; of that firm and compact frame that denotes more strength than bulk. His countenance, I am told, had been in his youth handsome. The expression of his face was less striking than one, who had not seen him, would have anticipated. During the vigour of his age, he had excelled at the manly exercises most

common

common in Ireland, especially leaping, pitching the bar, and throwing the stone.

‘ No charge has been more frequently made against Burke than one that would affect either his intellectual or moral character, or both. This was the charge of *inconsistency*. The unjustness of this charge has, I trust, appeared through this narration. The more fully we consider his principles, reasonings, and conduct, the more minutely we examine the parts, the more comprehensively we contemplate the whole, the more completely shall we see that Burke has been, in his intellectual processes, in his moral and political conduct, uniformly **CONSISTENT**.

“ Let experience be your guide, avoid untried speculations.” That maxim governed his reasonings respecting America. “ Experience (he said) has shewn you, that your former mode of treating your colonies has been beneficial; do not change that mode for an untried theory of taxation.” Experience taught him, that religion was friendly to virtue and order. The lesson taught by his exposure of the Bolingbroke philosophy was: “ Do not for speculations of infidelity, abandon those principles of religion which experience has taught you to be necessary to good government, virtue, and happiness.” In his letter to the sheriffs of Bristol, he speaks the same language. “ Some men propose untried speculations on the rights of man, as the foundation of government. I reprobate these notions, because not sanctioned by experience.”

‘ On the French revolution his doctrine is, “ religion, justice, and regard to property, have been proved by experience to be necessary to the well being of society. I reprobate a system that disregards these principles; because following my constant guide, experience, I perceive that the new theory and practice must be pernicious.” He preserved consistency, by varying his means, to secure the unity of his end: when the equipoise of the vessel in which he sailed, was endangered by over-loading it upon one side, he carried the weight of his reasons to that which might preserve the equipoise. These were the rules of his judgment and conduct. Adopting and applying these rules, *from the beginning to the end of his intellectual, moral, and political efforts, Edmund Burke was consistent.*

‘ The materials with which a mind so endowed, so guided, and so operating, was furnished, were as extensive as the history and principles of physical and moral science, as the history and practice of art. Great as were his powers of acquirement, successfully as they had been exerted, his *means of communication* were no less efficacious. No orator ever surpassed him in the whole constituents of eloquence, and in the *most important* few equalled him, —in the information, principles, moral and political lessons, which his speeches and writings convey. If we judge from detached parts of his works, there may be inequalities found. In the structure of St. Paul’s there may be stones less smooth than some in a small cottage. We judge not from the minute parts, but from the whole of the massive, strong, magnificent, and sublime work.

• If a common understanding may venture to notice in such a mind as his, what it thinks the most prominent features, I should say, that an understanding of the most extraordinary force, *directing its exertions to the whole compass of phenomena*, and guided in the conclusions it draws from that wide range of premises, by *the direction of experience*, has been among the excellencies which have most peculiarly distinguished *Edmund Burke*: that poetically rich, splendid, beautiful, and grand, as his imagery is, he is **CHIEFLY EMINENT** for the **DISCOVERY OF MOMENTOUS TRUTH**, and the **COMMUNICATION OF MOMENTOUS INSTRUCTION**. A genius that has shewn a fitness for any species of exertion, has rarely been more frequently and completely exerted to render men wiser, better, and happier. The more closely the intellectual history and principles of this wonderful personage are examined, the more thoroughly, I may venture to assert, shall we be convinced that, with every power and numberless exertions in sublime\* poetry, his principal and most successful efforts have been in sublime practical philosophy.

• The qualities of his heart were no less amiable and estimable than his talents were astonishing:—benevolent, just, temperate, magnanimous. He loved his country, loved its constitution, because he believed it the best adapted for its happiness: at different times, from the same principle, he supported different members of it, when he thought the one or the other likely to be over balanced. During the prevalence of the Bute plans, dreading the influence of the crown, he supported the people; and for the same cause, during the American war.

• After the overthrow of the french monarchy and aristocracy, and the dissemination in Britain of the principles that had destroyed these orders, apprehending similar effects, if not vigorously opposed in England, he strenuously supported the monarchy and aristocracy. Thus discriminately patriotic in public life, in his private relations, his conduct was highly meritorious. A fond and attentive husband, an affectionate and judiciously indulgent father, a sincere friend, at once fervid and active, a liberal and kind master, an agreeable neighbour, a zealous and bountiful patron, he diffused light and happiness. His principles were as strict, and his habits as virtuous, as his dispositions were kind.

• His manners were pleasing, insinuating, and engaging, in all companies, but especially in the exercise of hospitality in his own house. His ardent sensibility rendered his temper irritable: his rage, though violent, was not lasting. The contention of active politicks called that infirmity forward much more frequently than a calmer situation might have done.

• Such, only, were the trivial foibles that his enemies could with truth alledge, to counterbalance his qualities and talents.

• \* By poetry, the reader will perceive, that I mean creative fancy: the sense in which lord Bacon uses it, when deriving the three great species of composition, history, poetry, and philosophy, from their sources in the understanding, memory, fancy, and reason.

With

With so little alloy, and so much sterling value, in realms in which great talents are frequent, and great virtues rare, in the usual course of moral and intellectual excellence, centuries may pass before providence again bellow an EDMUND BURKE.'

The specimens already exhibited will enable the reader to decide on the merits of the present work. It by no means precludes another life of this orator and statesman, in which superior liberality and talent might present both characters and events in a new and more interesting point of view. The brightest period of Mr. Burke's political career was the disastrous epoch of the American war; and whoever pretends, to describe it with effect, must write *con amore*, and be himself a lover and asserter of liberty.

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## PHILOLOGY.

ART. V. ENEA NTEPOENTA. Or, the *Diversions of Purley*.

Part. I. By John Horne Tooke, A. M. late of St. John's College, Cambridge. 4to, 534 pages and 2 plates. Printed for the Author and sold only to Subscribers on paying two Guineas for the whole work, in 3 Vols. in boards. Johnson. 1798.

In search of variations, we have compared a great part of the former edition of Mr. T.'s important work with the present. The principal internal variations in a didactic composition may be expected to be easily referable to the following heads: change of doctrines; new arguments in support of those formerly maintained; and additional illustrations. The author had frequently resorted to political instances; and in many cases gone further than was necessary merely for exemplification. To this we looked as to another source of novelty; and we have not been disappointed.

Under the first head we find nothing. We had expected something by way of concession, explanation, or contradiction, addressed to those, who, since the first edition of these *Diversions*, have contended, that language is rotatable into the names of things. Mr. T. still retains noun and verb, leaving his third chapter as it originally stood. But he has yet 'spoken little of the noun, nothing of the verb.' So we may expect to hear this matter discussed hereafter.

We do not recollect above one writer, who has ventured into the field as an assailant of our author's principles. We could name more than one, who has asserted, that these principles had been distinctly stated by older writers. To one, or, as he will have it, to two, of these antagonists, Mr. T. has replied much at large; and we shall extract part of this reply as a specimen of the additional matter.

P. 239.—' In the conclusion of their *criticisms* they say—“ Professor Schultens was the *first* philologist who *suspected* prepositions, conjunctions, particles in general to be no more than nouns or verbs, and *refused* therefore to make separate classes of them, among those that comprehend the parts of speech. But he confined himself in the application of this *truth* to the learned *languages*. You are the *first* who *applied it* to those which are called *modern*.”

These

‘ These are the gentlemen who commence with a solemn protestation, that they “ aim at nothing but a fair representation of the truth.” And yet, in the above extract, there is not a single proposition that does not convey more than one wilful falsehood.’

After some quotations from Schultens, Mr. T. says, p. 244.—

‘ Thus it appears that Schultens, without reasoning at all upon the subject, took the old division of language exactly as he found it; and, with his predecessors on the oriental tongues, considered and ranked the *particles* as a distinct part of speech. But he condemns the subdivision of particles into *declinable* and *indeclinable*, and proposes to divide them into *separate* and *inseparable*.

‘ In my opinion neither of these distributions is blameable in the grammar of a particular language, whose object is only to assist a learner of that language: but the one subdivision is just as *unphilosophical* as the other. If the particles are all merely nouns or verbs, they are equally so whether used separately or not. The term *inseparable*, instead of *not separated*, is likewise justifiable in Schultens, who confined himself to a dead language; and who did not intend to consider the nature of general speech: for, in a dead language, authority is every thing; and those words which cannot be found to have been used separately by those who bequeathed it, are, to us (speaking or writing it) not only *not separate* but *inseparable*.

‘ But Schultens no where asserts that these particles are *ALL nouns or verbs*; nor does he adduce a single argument on the subject. He evidently supposes that there might be particles which were *neither nouns nor verbs*: for, besides the separate rank which he allows them, his words are always carefully coupled when he speaks of these particles. He confines them to *nouns, substantiva vel adiectiva* (he never adds *verba*, which my critics have modestly slipped in for him); but even then he always scrupulously repeats—*bona pars, multæ. maximam partem. ferme. præsertim. originis. oriundæ. propagantur. referenda. specimina quædam. Nonnulla tangentur. Horum enucleatio ampliora exigit spatia.*—In which (so far from being “ the first who suspected it”) he carefully and closely adopts the *qualifying expressions* of very many grammarians (especially latin grammarians) who had used the same long before him. Many of these I have cited, who went much farther in the *doctrine* than he has done: for it surely was not my business to sink them; but to avail myself of their *partial authority*, and to recommend my *general doctrine* by their *partial hints* and *suspicions*.

‘ But my critics, who say that Schultens *suspected*, in five lines farther impudently convert this *suspicion* into a *truth*, which they represent him as having demonstrated or at least asserted: and with equal effrontery they tell us, he applied it to the dead *languages*; and that I *applied his truth* to those which are called *modern*.

‘ It is however of little consequence to the reader from what quarter he may receive a discovered truth; or (if it be a discovery) whose name it may bear; nor do I feel the smallest anxiety on the subject. But bear with my infirmity, reader, if it be an infirmity.—The enemies of the *established* civil liberties of my country have hunted me through life, without a single personal charge against me through the whole course of my life; but barely because I early

described their conspiracy, and foresaw and foretold the coming storm, and have to the utmost of my power *legally* resisted their corrupt, tyrannical and fatal innovations and usurpations: they have destroyed my fortunes: they have illegally barred and interdicted my usefulness to myself, my family, my friends, and my country: they have tortured my body\*: they have aimed at my life and honour:—can you wonder that, whilst one of these critics takes a cowardly advantage (where I could make no defence) to brand me as an *acquitted Felon*; I am unwilling (where I can make a defence) that he should in conjunction with his anonymous associate, exhibit me as a convicted plagiary and impostor? But no more of these cowardly assassins. I confine them to the lasting contempt they have well earned, and which no future *title* will ever be able to obliterate from the name of *Windham*?

Of the additional illustrations, one of the most remarkable occurs at page 424. In the former edition *along* was dismissed in less than five lines. In the present, it occupies almost eight quarto pages, and closes with one of those political fallies, with which this work is so highly seasoned.

The spectators and readers of Mr. T.'s trial for high treason will recollect what occurred respecting a letter from a person high in office. Mr. T. was prevented from producing it's contents before the court; but he has seized an opportunity, and dextrously seized it, of laying them before the public.

These remarks will suffice to show the difference between the two editions. On the character of the work, it would be impertinent now to expatiate. Respecting the form, we shall venture a single suggestion. The notes, before numerous, are at present increased and enlarged. Frequent recurrence to a commentary on his own text we regard as a proof of unskillfulness or want of care in every author. But the expedient seems to us much more clumsy in dialogue, than in plain dissertation; and why one elucidation should be thrown to the foot of the page, while a similar elucidation is admitted into the text, would puzzle our ingenious writer himself to explain satisfactorily. We would rather, therefore, that, in his expected continuation, he should interweave all his illustrations into the web of his text. But if he cannot be reclaimed from his old habits, and will pursue his work in his own way, then let him at least gratify the wishes of all the learned and the curious, by speedily putting it out of hand.

A beautiful plate of Mercury taking off his wings, engraved by Sharp, is given as a frontispiece.

B. W.

\* \* The antient legal and mild imprisonment of this country (mild both in manner and duration, compared to what we now see) was always held to be *torture* and even *civil death*. What would our old, honest, uncorrupted lawyers and judges (to whom and to the law of the land the word *CLOSE* was in abhorrence) what would they have said to *seven months* of *CLOSE* custody, such as I have lately suffered, without a charge, without a legal authority (for their own monstrous law, which arbitrarily suspended the *Habeas Corpus*, did not authorize *CLOSE* custody) and without even the most flimsy pretence of any occasion for it?

## MISCELLANEOUS.

ART. VI. *Essays and Criticisms*, by Dr. Goldsmith; with an Account of the Author. 3 Vols. 12mo. 746 pages. Price 9s. sewed. Johnson. 1798.

THE first volume of these essays was published by Dr. Goldsmith in 1765, and is here reprinted to complete the collection. The contents of the second and third volumes were selected by the late Mr. Thomas Wright, printer, who, 'during his connexion with those periodical publications, in which the early works of Dr. G. were originally contained, carefully marked the several compositions of the different writers, as they were delivered to him to print,' and he had finished the present selection at the time of his death.

Of the authenticity of these essays we can have no doubt. They bear every characteristic of Dr. G.'s pen, who, though not so strong a mannerist as Dr. Johnson or Dr. Hawkesworth, may yet be traced by the easiness of his humour, and the flowing and gentle harmony of his periods. His merits were not overrated when it was said by the sententious Johnson, that "his language was copious without exuberance, exact without constraint, and easy without weakness;" nor will this publication in any degree lessen the estimation, in which his works have been held. There are many of these essays equal, at least, to those which he thought worthy of publication before he was out of the reach of censure or praise.

It is not necessary for us to notice the first volume, as the public has done ample justice to it. The subjects of the second are—  
 1. The Character of Lord Chatham; 2. Omrah, or the Happy Moslem, an Eastern Allegorical Tale; 3. Sibbersik and Igluka; a burlesque Greenland Tale; 4. Alcanor and Eudosia, a Tale; 5. Riches without Happiness; 6. True Politeness; 7. Instinct and Reason; 8. Physiognomy; 9. Fascination; 10. National Concord; 11. Female Warriors; 12. National Prejudices; 13. Taste; 14. Cultivation of Taste; 15. Origin of Poetry; 16. Poetry distinguished from other Writing; 17. Metaphors; 18. Hyperboles; 19. Verification.'

Of the tales, Omrah may be pointed out for its moral and construction, the imagery is correct, and the language appropriate without extravagance. The Greenland Tale has a rich vein of burlesque, perhaps a little too strongly seasoned for the lovers of the modern sentimental, who would prefer any species of flattery to the *niviarfarsuanerks!* p. 51.

Essay viii shows, that Dr. G. was among the first English writers, who endeavoured to divert the public attention to physiognomy, which has since been so ingeniously cultivated under the auspices of Mr. Lavater. Essay x may be recommended as an excellent antidote to some of the evils of party spirit.

We shall select the xith as a specimen of that easy humour, which distinguishes the productions of our most popular periodical writers,

writers, and as being appropriate to the present days of military array and volunteer valour.

Vol. II, p. 119.—‘ I have spent the greater part of my life in making observations on men and things, and in projecting schemes for the advantage of my country; and though my labours have met with an ungrateful return, I will still persist in my endeavours for its service, like that venerable, unshaken, and neglected patriot Mr. Jacob HENRIQUEZ, who, though of the Hebrew nation, hath exhibited a shining example of Christian fortitude and perseverance\*. And here my conscience urges me to confess, that the hint upon which the following proposals are built, was taken from an advertisement of the said patriot HENRIQUEZ, in which he gives the public to understand, that Heaven had indulged him with “ seven blessed daughters.” Blessed they are, no doubt, on account of their own and their father’s virtues; but more blessed may they be, if the scheme I offer should be adopted by the legislature.

‘ The proportion which the number of females born in these kingdoms bears to the male children, is, I think, supposed to be as thirteen to fourteen: but as women are not so subject as the other sex to accidents and intemperance, in numbering adults we shall find the balance on the female side. If, in calculating the numbers of the people, we take in the multitudes that emigrate to the plantations, from whence they never return, those that die at sea and make their exit at Tyburn, together with the consumption of the present war by sea and land in the Atlantic, Mediterranean, in the german and indian Oceans, in Old France, New France, North America, the Leeward Islands, Germany, Africa, and Asia, we may fairly state the loss of men during the war at one hundred thousand. If this be the case, there must be a superplus of the other sex amounting to the same number, and this superplus will consist of women able to bear arms; as I take it for granted, that all those who are fit to bear children are likewise fit to bear arms. Now as we have seen the nation governed by old women, I hope to make it appear that it may be defended by young women; and surely this scheme will not be rejected as unnecessary at such a juncture†, when our armies in the four quarters of the globe are in want of recruits; when we find ourselves entangled in a new war with Spain, on the eve of a rupture in Italy, and indeed in a fair way of being obliged to make head against all the great potentates of Europe.

‘ But, before I unfold my design, it may be necessary to obviate, from experience as well as argument, the objections which

\* \* A man well known at this period (1762), as well as during many preceding years, for the numerous schemes he was daily offering to various ministers for the purpose of raising money by loans, paying off the national incumbrances, &c. &c. none of which, however, were ever known to have received the smallest notice.’

‘ † In the year 1762.’

may be made to the delicate frame and tender disposition of the female sex rendering them incapable of the toils, and insuperably averse to the horrors of war. All the world has heard of the nation of amazons, who inhabited the banks of the river Thermoodon in Cappadocia; who expelled their men by force of arms, defended themselves by their own prowess, managed the reins of government, prosecuted the operations in war, and held the other sex in the utmost contempt. We are informed by Homer, that Penthesilea, queen of the amazons, acted as auxiliary to Priam, and fell valiantly fighting in his cause before the walls of Troy. Quintus Curtius tells us, that Thalestris brought one hundred armed amazons in a present to Alexander the Great. Diodorus Siculus expressly says, there was a nation of female warriors in Africa, who fought against the Lybian Hercules. We read in the Voyages of Columbus, that one of the Caribbee islands was possessed by a tribe of female warriors, who kept all the neighbouring indians in awe; but we need not go further than our own age and country to prove, that the spirit and constitution of the fair sex are equal to the dangers and fatigues of war. Every novice who has read the authentic and important History of the Pirates, is well acquainted with the exploits of two heroines, called MARY READ and ANNE BONNY. I myself have had the honour to drink with ANNE CASSIER, alias MOTHER WADE, who had distinguished herself among the buccaneers of America, and in her old age kept a punch-house in Port Royal of Jamaica. I have likewise conversed with MOLL DAVIS, who had served as a dragoon in all queen Anne's wars, and was admitted on the pension of Chelsea. The late war with Spain, and even the present, hath produced instances of females enlisting both in the land and sea service, and behaving with remarkable bravery in the disguise of the other sex. And who has not heard of the celebrated JENNY CAMERON, and some other enterprising ladies of North-Britain, who attended a certain adventurer in all his expeditions, and headed their respective clans in a military character? That strength of body is often equal to the courage of mind implanted in the fair sex, will not be denied by those who have seen the water-women of Plymouth; the female drudges of Ireland, Wales, and Scotland; the fishwomen of Billingsgate; the weeders, podders, and hoppers, who swarm in the fields; and the bunters who swagger in the streets of London; not to mention the indefatigable trulls who follow the camp, and keep up with the line of march, though loaded with bantlings and other baggage.

There is scarcely a street in this metropolis without one or more viragos, who discipline their husbands and domineer over the whole neighbourhood. Many months are not elapsed since I was witness to a pitched battle between two athletic females, who fought with equal skill and fury until one of them gave out, after having sustained seven falls on the hard stones. They were both stripped to the under-petticoat; their breasts were carefully swathed with handkerchiefs, and as no vestiges of features were to be seen in either when I came up, I imagined the combatants

were of the other sex, until a by-stander assured me of the contrary, giving me to understand, that the conqueror had lain-in about five weeks of twin bastards, begot by her second, who was an Irish chairman. When I see the avenues of the Strand beset every night with troops of fierce amazons, who, with dreadful imprecations, stop and beat and plunder passengers, I cannot help wishing, that such martial talents were converted to the benefit of the public; and that those who are so loaded with temporal fire, and so little afraid of eternal fire, should, instead of ruining the souls and bodies of their fellow-citizens, be put in a way of turning their destructive qualities against the enemies of the nation.

Having thus demonstrated that the fair sex are not deficient in strength and resolution, I would humbly propose, that as there is an excess on their side in quantity to the amount of one hundred thousand, part of that number may be employed in recruiting the army, as well as in raising thirty new Amazonian regiments, to be commanded by females, and serve in regiments adapted to their sex. The Amazons of old appeared with the left breast bare, an open jacket, and trowsers that descended no farther than the knee; the right breast was destroyed, that it might not impede them in bending the bow, or darting the javelin; but there is no occasion for this cruel excision in the present discipline, as we have seen instances of women who handle the musquet, without finding any inconvenience from that protuberance.

As the sex love gaiety, they may be cloathed in vests of pink fattin and open drawers of the same, with buskins on their feet and legs, their hair tied behind and floating on their shoulders, and their hats adorned with white feathers: they may be armed with light carbines and long bayonets, without the incumbrance of swords or shoulder belts. I make no doubt but many young ladies of figure and fashion will undertake to raise companies at their own expence, provided they like their colonels; but I must insist upon it, if this scheme should be embraced, that Mr. HENRIQUEZ's seven blessed Daughters may be provided with commissions, as the project is in some measure owing to the hints of that venerable patriot. I moreover give it as my opinion, that Mrs. KITTY FISHER \* shall have the command of a battalion, and the nomination of her own officers, provided she will warrant them all sound, and be content to wear proper badges of distinction.

A female brigade, properly disciplined and accoutred, would not, I am persuaded, be afraid to charge a numerous body of the enemy, over whom they would have a manifest advantage; for if the barbarous scythians were ashamed to fight with the amazons who invaded them, surely the french, who pique themselves on their sensibility and devotion to the fair sex, would not act upon the offensive against a band of female warriors, arrayed in all the charms of youth and beauty.

\* \* A celebrated Courtezan of that time.'

We would also particularly point out as excellent, the essays on national prejudices, and those on taste, poetry, and versification. The reader will find much just criticism, very happily illustrated by examples from the best authors.

Vol. ii contains the following subjects; 1. Schools of Music; 2. Musical Powers of Mrs. Vincent and Miss Brent; 3. Fine Sense and Strong Sense, a Dream; 4. Carolan, the Irish Bard; 5. A Dream; 6. Romantic Love; 7. Filial Ingratitude; 8. The Coronation of George III; 9. The Tenants of the Leafowes; 10. Sentimental Comedy; 11. Cyrillo, the Sleep-walker; 12. Scotch Marriages; 13. Dignity of Human Nature; 14. Savage and domestic Animals; 15. Spiders; 16. The Theatres; 17. Dependance; 18. Gratitude and Love; 19. Book-taught Philosophy; 20. The Augustan Age of England; 21. Letter from a Traveller at Cracow; 22. Letter from a Traveller in Sweden; and, Specimens of Criticisms.

Of these, some are on subjects of a temporary kind, but contain remarks which are worth preserving. Those on romantic love, filial ingratitude, and scotch marriages, are excellent specimens of the different styles of periodical writing; and that on the augustan age contains many striking and just observations on the english writers of queen Anne's reign. There is much amusement as well as instruction in Essays xiv and xv, on subjects of natural history. Dr. G. had a taste for that study, although he pursued it, perhaps, rather in a popular than scientific way.

The specimens of criticism exhibit our author in a new light. They are taken from the reviews to which he occasionally contributed, and prove, that, while he was a critic of considerable acumen, he could be either a valuable supporter, or a formidable enemy. There are, perhaps, few better specimens of humorous criticism than in the first two articles; yet we are aware, that in criticism, unless the reviewer assumes the garb of a polemic, humour ought to be introduced with a very sparing hand.

Upon the whole, we are pleased to see these productions rescued from oblivion, as they form a very agreeable addition to our stock of periodical papers, a species of writing in which english writers have been allowed to excel, and which is admirably adapted to supply the wants of cursory readers.

Prefixed to these volumes are a Life of Dr. G., an original Letter descriptive of the manners of Scotland, a little heightened by vivacity, and a head of the author by Holloway, after sir Joshua, by far the best which has been executed on this scale.

ART. VII. *Appeal to the Men of Great Britain in Behalf of Women.*  
8vo. 314 pages. Price 6s. boards. Johnson. 1798.

If it be true, as asserted by one of the ancient poets, that the day which makes *man* a slave "takes half his worth away," and it must be owned that experience seems in proof of the assertion, it might be difficult to allege a satisfactory reason, why this maxim should not be impartially extended. Every valuable improvement in the history of mankind appears to have kept pace with civil liberty, which affords a scope for the exertion of *individual* talent and character. Amidst the revolutions

revolutions of political opinion, which have lately agitated the western world, our fair country-women have entered the lists, and brought against us, *as a sex*, a heavy charge of usurpation and oppression, utterly inconsistent, as they pretend, with the liberal principles between man and man so eagerly contended for by the more enlightened part of society, and subversive of every notion of rational reform. Our claims of superiority and exclusive legislation, they affirm, wear the features of tyranny, and carry with them, as founded merely in *brute-strength*, but a doubtful and savage authority. In favour of their pretensions, they contend, that the improvement of the female character, as of the male, has in every age kept it's due proportion with their political emancipation, while a few distinguished individuals have, alike in both sexes, outstripped by the force of their own reason the maturing reason of mankind: hence they triumphantly infer a solid foundation for their appeal; and indignantly demand by what authority one half of the species, on a self-erected throne, pretend to set limits to their *equals* and their fellows, and arrogantly say to the free mind, "Hitherto shalt thou go, but no further." Our opposition to what they entitle their *just claims* they affect to trace to motives which do us but little credit; and have the temerity to hint, that while, as *individuals*, they feel their superiority to the majority of men with whom they associate, our pretence, that *nature* has fixed between the sexes an *intellectual* barrier which cannot be passed, is a subject only of derision. In vain they tell us, we shut against them our universities and academies, while the art of printing has spread before them the fair page of knowledge, and given to ignorance, the parent of vassalage, it's mortal blow. Our arguments for their wholesome subjection they charge with fallacy, while our *imperial* care and protection they presume to treat with contempt. Why, they inquire, with equal impertinence and ingratitudo, have we not, to preserve their allegiance, continued to immure them within the walls of our harems, where their ignorance might have been our security for their blind submission? They warn us to yield with a grace, what the progress of truth and opinion, slow but irresistible, will ultimately rend from us. They ask, in a masculine tone, by what pretence we make laws for them without their concurrence, exclude them from the acquisition of property, and from the possession of civil privileges, rendering them utterly dependent for comfort, for importance, even for existence in society, upon our caprices? Woman's only chance for tolerable happiness, even in the most favourable situations, they affirm, must rest, not upon *rights* clearly defined and acknowledged, but upon the personal qualities, a precarious dependence, of the husband, whose property, whose *vassal*, in the eye of the law, she becomes; against whose tyranny, whose avarice, whose profligacy, except in extreme cases, which for his own sake he will avoid, there lies neither appeal nor redress. Some of these amazons have even the boldness to insinuate, that the severity, with which we exact from them the virtue held most important to the sex, is but a sacrifice to the sensuality of man, who, choosing to indulge without restraint his own voluptuousness, imposes on woman multiplied restraints, to counteract it's baneful tendencies: weak precaution, say they, and absurd as weak! of which *hypocrisy*, not purity, is the genuine fruit. As if the dissoluteness of man did not necessarily corrupt woman,

as if chastity could exist when not mutually respected. By these sophisms, these paradoxes, these tyrannical distinctions, we pervert, as they pretend, our own reason, vitiate our morals, stifle the noblest sympathies of our nature, and poison the most exquisite enjoyments of the human heart. They call upon us to relinquish our vices, to abandon our fallacies, to snap their chains, to disdain the brute argument of *force*, by which the many have too long been subjected by the worthless few, and to give to future generations *rational* wives and mothers, who, by the dignity of their own examples, shall teach their offspring to be virtuous and to be *free*.

We confess ourselves alarmed and agitated by these high pretensions, which ought to confirm our *wise* governors, in this innovating age, in their avowed determination to resist every principle of *reform*, which once admitted may, indeed, carry us dangerous lengths. The dominion of truth and reason, as by certain politicians profoundly observed\*, by lessening the vices and follies of individuals, would strike at the root of wealth, the population, and the glory of the community.

The present champion for her sex, more wily but not less urgent, comes forward with a feminine grace, and, assuming a sportive air, assails us with no unskilful weapons. In an advertisement, the reader is informed, that her *appeal* has lain dormant for several years, superseded, when nearly prepared to see the light, as *at the time* she modestly apprehended, by writers† professing greater claims to popular attention.

ADVERT. p. 5. 'Yet I had gone,' says she, 'too far, and bestowed too much pains upon it, easily to relinquish my purpose. Indeed, when we consider how many books are written, and read upon every subject—I may rather say how many myriads of books of every different degree of merit, are absolutely necessary, to suit the different tastes, capacities, and judgments of mankind—before the public opinion is influenced to any great degree, far more before any new doctrine can be firmly established; there is perhaps no great presumption in supposing, that each may in some degree, more or less, have its effect.'

'I would have it understood, however, that I found my pretensions, whatever they may be, rather upon the merits, than,—as is too often the case among writers,—upon the alleged defects of those who have treated the same subjects. So far indeed, are works of very superior merit, from superseding the necessity of others; that on the contrary, it is too evident, that such are not *always* the most popular; or, at least that some time generally elapses before they become so. That which raises them in the eyes of the few, either sets them beyond the reach of the multitude; or, what is infinitely worse, renders them obnoxious to its hatred and persecution. If any thing indeed can be objected to, in the works to which I have alluded, it is an error but too commonly attendant on genius; who seldom deigns, by managing, and sympathizing with, the prejudices of mankind, to make new and unexpected truths palatable to common minds.'

'Yet to manage with some degree of tenderness the prejudices of the generality of mankind; to respect even *these* till the multitude can be

\* Mandeville's Fable of the Bees, &c.

† Wollstonecroft's Rights of Woman; Major Jardine's Letters from Barbary, France, Spain, Portugal, &c.

persuaded that ALL PREJUDICES are inimical to its happiness and interests; can neither justly be esteemed immoral, or deceitful. It is only doing that by gentle means and by degrees, which can never be done well by any other.

‘ The task be mine then, of presenting a sketch, which presumes to recommend this gradual reformation, this gentle emancipation from error; and from error too as *deeply rooted*, and as *fondly cherished*, as any in the whole circle of humanity.’

Such, as professed by herself, is the plan of our authoress; in the execution of which, after an introductory address, arguments adduced first from Scripture, and secondly from *reasoп*, the latter methodically arranged, against the subjection of women, are brought forward in support of her appeal.

The subject is divided into a consideration of (p. 30.) ‘ the erroneous ideas which men have formed, of the characters and abilities of women.—What men would have women to be.—What women are.—And, what women ought to be.’

p. 28. ‘ I address myself to you, oh man!’ says she, ‘ clothed with authority of your own assuming, and clothed with strength to maintain what you have assumed. You maintain it by the same law by which the strong oppresses the weak, and the rich the poor; and by which the great and powerful, crush the friendless, and him who has none to help him.’

In treating the several divisions considerable ability and acuteness are manifested; perhaps the arguments might have been compressed with advantage, particularly in the concluding section, respecting ‘ what women ought to be,’ in which the reasoning is somewhat enfeebled by the prolixity and diffuseness of the manner. An analysis of the work is by the preceding sketch rendered in some degree unnecessary: as a specimen of the author’s style and spirit we present our readers with the following extracts. Respecting the erroneous opinions formed by men of the abilities of women, a parallel is drawn between the sexes in the first classes of society: crowned heads are brought forward as illustrious examples, ‘ as being neither more nor less than men and women.’

p. 36. ‘ Queens may at all events be fairly stated against kings, and I believe will lose little by the comparison. For of thousands of kings who have reigned, how few have come down to posterity, with credit of any sort in proportion to their number! Whereas of the few females who have been permitted to wield the sceptre, most of them, nay nearly all of them, have made themselves remarkable, in a degree that would have equally signalized men precisely in the same situation, and under the same circumstances; otherwise the argument falls to the ground.

‘ That this class indeed, is particularly fitted for the purpose of comparing to each other, is obvious; because both sexes of this class generally receive an education the nearest upon an equality of any other. And what have been the consequences?—Just what reasonably speaking, was to be expected; that their capacities and talents appear to be nearly so likewise.

‘ If then it can hardly be disputed that women—the ancients as far as we can learn from the extraordinary panegyricks of historians—the moderns from actual and undoubted proofs—have ruled with as much glory to themselves, as much benefit to their subjects, and as great marks of sound judgment, and knowledge in the arts of government,

as the greatest princes their contemporaries; I hope it will not appear presumption to say, that did woman receive equal advantages of education, there is every reason to suppose, they would equal men in the sublime science of politicks; which as it includes the whole art of governing the multitude well in the most liberal sense of the word, requires not only such talents, as the one sex is allowed to possess in common with the other; but includes likewise those, which men are fond of arrogating exclusively to themselves. Such as strength of mind,—extensive foresight,—genius to plan schemes of importance,—and resolution and stability to put them in execution;—with a thousand et ceteras which will very readily occur to men, accustomed to string up their own superiorities; and extremely willing to take for granted, without much examination, opinions so creditable and convenient for themselves.'

P. 40. 'Female excellence in common life, is above all open to the decisions of common sense, and daily observation; it is not perhaps therefore, the less likely to be judged without prejudice. I wish then that my readers of all denominations would look around the circle of their acquaintance, and examine, and recollect in their own minds, the characters and conduct of the individuals of both sexes, who compose it. And notwithstanding the many disadvantages that women labour under, I am not afraid to say, that they have no cause whatever to be ashamed of the comparison.'

'Indeed I believe, to use a ridiculous but well understood phrase, they often laugh in their sleeves at being obliged to acknowledge superiority, where they can distinguish none; except obstinate self-love, and some ponderous qualities of more weight than value; but nothing that decidedly claims the distinction of superior genius and rationality, or of intrinsic worth and usefulness in common life.'

'That there is something unbending and inflexible either in the natural or acquired character of man, which by no means belongs to, nor is at all affected by the other sex, nobody pretends to deny. But it is rather wonderful that they should pride themselves upon this rugged quality of the mind—Since it has nothing to do with that firmness and energy of character, without which there can be no consistency of conduct—Since it is equally tenacious of right or wrong—And since it unfits men from enjoying happiness themselves, or communicating it to those about them upon easy terms, or in all situations.'

'Such as it is however we willingly concede this amiable, engaging, and manly virtue, to those to whom it may belong; and since they are so fond of it, much good may it do them! But we can go no further. It must go for nothing, or worse than nothing, in any fair estimate of the talents or good qualities of the sexes. Nor can we be so complaisant as look up as to something superior, to that, which is neither countenanced by reason nor religion, and which very seriously influences against our happiness and ease.'

'Upon the same principles we cannot help doubting much, whether because the minds of women are more pliable, and yield more readily to the pressure of circumstances, without altogether sinking under them; that we are thereby entitled to brand them with weakness or levity. That elasticity in their animal spirits, which has a constant tendency to restore them to their natural state, and which supports them wonderfully, under many a trying scene, we should almost be tempted to rank high

high among the virtues, from its analogy to philosophy and common sense, as well as its influence on general happiness—but that it seems to be rather a felicity of constitution,—a gift of nature,—given to counterbalance many of the evils of life.'

In the examination of 'what men would have women to be':

P. 47. 'What a chaos!' exclaims our author,—'What a mixture of strength and weakness,—of greatness and littleness,—of sense and folly,—of exquisite feeling and total insensibility,—have they jumbled together in their imaginations,—and then given to their pretty darling the name of woman! How unlike the father of gods and men, the gay, the gallant Jupiter, who on producing wisdom, the fruit of his brains, presented it to admiring worlds under the character of a female!'

'But in the composition of man's woman, wisdom must not be spoken of, nay nor even hinted at, yet strange to tell! there it must be in full force, and come forth upon all convenient occasions. This is a mystery which, as we are not allowed to be amongst the initiated, we may admire at an aw' ful distance, but can never comprehend.'

On the conduct exacted from woman on certain delicate and trying occasions, when suffering under the estrangement and infidelity of the husband of her choice: 'Here,' it is observed, P. 49, 'is one of those absurdities of which I accuse men in their system of contradictions. They expect that this poor weak creature, setting aside in a moment, love, jealousy, and pride, the most powerful and universal passions interwoven in the human heart, and which even men, clothed in wisdom and fortitude, find so difficult to conquer, that they seldom attempt it—that she shall notwithstanding lay all these aside as easily as she would her gown and petticoat, and plunge at once into the cold bath of prudence, of which though the wife only is to receive the shock, and make daily use of, yet if she does so, it has the virtue of keeping both husband and wife in a most agreeable temperament. Prudence being one of those rare medicines which affect by sympathy, and this being likewise one of those cases, where the husbands have no objections to the wives acting as principals, nor to their receiving all the honors and emoluments of office; even if death should crown their martyrdom, as has been sometimes known to happen.'

'Dear generous creatures!'

P. 51. 'The situations before alluded to, though perhaps the most trying for human nature in general, and to minds of sensibility in particular, are not the only ones prepared for women upon which to exercise their patience and temper. For, there are no vices to which a man addicts himself, no follies he can take it into his head to commit, but his wife and his nearest female relations are expected to connive at, are expected to look upon, if not with admiration, at least with respectful silence, and at awful distance. Any other conduct is looked upon, as a breach of that fanciful system of arbitrary authority, which men have so assiduously erected in their own favor; and any other conduct is accordingly resisted, with the most acrimonious severity.'

P. 54. 'Again, women of liberal sentiments and expanded hearts,—and surely there are such, in consequence of good, or in spite of bad education,—who would willingly employ fortune in acts of benevolence and schemes of beneficence; are connected with men, sordid in principle, rapacious in acquiring riches, and contemptibly mean in restraining them from returning again into society, through their proper

per channels. Woman here again is the sport, of the vices and infirmities of her tyrant; and however formed by nature to virtue and benevolence,—however trained by education,—here she finds all this against her. Here she finds that her time and endeavours would have been much more happily employed, in strengthening the opposite habits of selfishness, and uncharitableness. Since, the highest pitch of virtue, to which a woman can possibly aspire on the present system of things; is to please her husband, in whatever line of conduct pleasing him consorts. And, to this great end, this one thing needful, men are impolitic enough to advance, and to expect, that every thing else should be sacrificed. Reason, religion,—or at least many of the most important maxims of religion,—private judgment, prejudices; all these, and much more than these must be swallowed up in the gulph of authority; which requiring every thing as a right, disdains to return any thing but as a concession.'

P. 56. ' I could here enumerate numberless instances, of **WHAT MEN WOULD HAVE WOMEN TO BE**, under circumstances the most trying and the most humiliating; but as I neither wish to tire out the reader nor myself with what may be well imagined without repetition, I shall only say; that though they are allowed, and even expected, to assume upon proper occasions, and when it happens to indulge the passions, or fall in with the humours of men, all that firmness of character, and greatness of mind commonly esteemed masculine; yet this is in so direct opposition, and so totally inconsistent with that universal weakness, which men first endeavour to affix upon women for their own convenience, and then for their own defence affect to admire; that really it requires more than female imbecility and credulity to suppose that such extremes can unite with any degree of harmony, in such imperfect beings as we all of us, men and women, must acknowledge ourselves to be. And therefore, except a woman has some schemes of her own to accomplish by this sort of management,—which necessity is most galling to an ingenuous mind; or except she is herself a mere nothing,—in which case her merit is next to nothing; these violent extremes, these violent exertions of the mind,—are by no means natural or voluntary ones; but are on the contrary at variance with nature, with reason, and with common sense.'

P. 60. ' Notwithstanding this declaration of their own superiority however, it is a compliment which men are by no means backward in paying to women, that they are better formed by nature than themselves, for the perfection of virtue; and especially of those virtues which are of most difficult attainment, and which occur most commonly in life. Perhaps this may be true; but if so, it is granting all and more than I wish; for the moment that this is admitted, you either degrade virtue and all good morals, by supposing them capable of being best perfected by, and best suited for, beings of an inferior order—upon which terms no order of rational beings can be supposed very anxious about the attainment of them—Or, leaving these, I mean virtue and good morals, in their proper places, and supposing them inherent in the soul of man, because planted there by the hand of God; and yet still insisting on the necessity and propriety of women practising them, in a stricter degree than men; you from that moment, I say, tacitly grant to women, that superiority of mind, which you have not generosity enough openly to avow.'

In stating 'what women are,' their situation is said to be against them in various points, more (p. 68.) 'particularly against that candor and honest simplicity of heart and manner, without which no character can be really and intrinsically valuable.'

It is then argued, (p. 69.) 'as an infallible truth, and a truth that few will attempt to deny; that any race of people, or I should rather say any class of rational beings,—though by no means inferior originally in intellectual endowments,—may be held in a state of subjection and dependence from generation to generation, by another party, who, by a variety of circumstances, none of them depending on actual, original superiority of mind, may have established an authority over them. And it must be acknowledged a truth equally infallible, that any class so held in a state of subjection and dependence, will degenerate both in body and mind.'

'We have for examples of this, only to contemplate the characters and conduct of the descendants of the egyptians, the greeks, the romans, and other nations, living under the same climates, and upon the very same soil, where their renowned ancestors flourished in arts, and triumphed in arms; and to consider to what a state of degradation and humiliation they are now reduced! On these reflections, however, it is unnecessary here to enlarge; we have only to bring home the application to the state of woman in general, who, degraded and humiliated in society, and held in a constant state of dependence,—can it be wondered, that they have lost even the idea of what they might have been, or what they still might be? For they are confined, not only within those bounds, which nature and reason unite in prescribing for the real happiness and good of mankind; and in which every virtuous and well informed mind acquiesces, as much from choice as necessity; but they are likewise bound by chains, of such enormous weight and complicated form, that the more they are considered, the less hope remains of being able to unloose them by perseverance, or break through them by force. Or if some impelled by an ardent love of liberty, by genius, or by despair, "burst their bonds asunder, and cast their cords away"—Alas! the consequences too often are—Ruin to the individual, without benefit to the whole.'

Respecting the frivolous propensities imputed to the sex, it is well remarked, (p. 78.) 'taking women on the footing they now are, and on which they will probably remain for some time at least, the tide of their passions must waste itself upon something; and thus being forced into wrong channels, there it flows; but for the honour of the sex I trust—

" Still it murmurs as it flows,  
Panting for its native home."

Thus many a good head is stuffed with ribbons, gauze, fringes, flounces, and furbelows, that might have received and communicated, far other and more noble impressions. And many a fine imagination has been exhausted upon these, which had they been turned to the study of nature, or initiated into the dignified embellishments of the fine arts, might have adorned, delighted, and improved society.'

But even on trifles, it is alleged, (p. 88.) 'the iron hand of authority lies desperately heavy. And if it were not that the men, are often addicted to vanity, to shew, and to all the fopperies of fashion as much

as

as the other sex; women would not be indulged even in these so much as they are.

‘ The authority then of the men, is far from being merely nominal, as they would sometimes have it believed in their good-natured moments, and when they wish to be extremely condescending; for women find to their cost, that it is positive, in the utmost extent of the word. And though it is often alleged, that the public influence of the men, is balanced by the private influence of the women; yet if there is truth in this remark at all, it is that kind of back stair influence, which is enjoyed rather by the unworthy, than the virtuous part of the sex.’

P. 103. ‘ It cannot be proved,’ says our author, ‘ that men are fitter to govern women, than women are to govern themselves, in the unlimited sense that men aspire to; except comparative experiments had been fairly and repeatedly made. Or, except superiority of mind had from the beginning, been so completely, so distinctly, and so uniformly marked; that it could bear no more dispute, that men should take the whole command into their own hands, than that mature age, should care for helpless infancy.

‘ Men however, having taken for granted, and endeavoured to establish without proof, that they have some degree of intellectual superiority over women; have the consequences of their government, been equal to their declarations of superior wisdom, or answerable to their wishes, or to their ideas, of the possible perfection of the female sex, even in that secondary view in which they chuse to consider them? I apprehend they will not say so. Or if they do, the sex will by no means join them. For chained and blindfolded as they most certainly are, with respect to their own rights;—they know,—they feel conscious—of capability of greater degrees of perfection, than they are permitted to arrive at. Yes they see,—there is not an individual among them, who does not at times see,—and feel too with keenest anguish,—that mind, as has been finely said, is of no sex.’

P. 107. ‘ The desirable point in all cases is that, as much freedom should be enjoyed as is required, to bring forth every degree of possible perfection. And to this point in morals, should all legislation tend, whatever obstacles or prejudices may lie in the way.’

The following objection, in considering ‘ what woman ought to be,’ is well stated and answered:

It may be said, (P. 108.) ‘ that since ages have elapsed without woman having been in any country put upon the footing which I contend is their due; it amounts almost to a decisive proof, that they will, and ought to remain, pretty nearly on the footing they have been and are; allowing for little alterations, in compliance with times and circumstances.

‘ Now this reasoning I apprehend to be fully more in favor of women than against them; and it brings one of my strongest arguments home. Since, except the experiment had been fairly made, and they been allowed the same advantages of education as men, and permitted to exert in their fullest extent those talents with which their Creator may have endowed them; who is entitled to say, what might have been the consequences to the world? For my part I am sanguine enough to think, that from such an attention to improving the minds, and forming the characters of women, as I propose; consequences of the highest importance

importance would ensue.—Perhaps it is not too bold to say, that to the erroneous ideas with regard to women which have been allowed from indulgence and want of opposition, to take so deep root among mankind, it may be partly imputed, that society has never been upon so perfect a plan as it might have been. And perhaps it is not too daring to prophesy, that till these prejudices are exterminated and done away as if they had never been; society can never arrive at that state of perfection, of which it is really capable.'

P. 112. ' All I contend for is this,' adds our author, ' that as far as is practicable, or possible, every prejudice ought to be laid aside in a pursuit so important, as that of perfecting the human species; every stumbling block removed out of the way; and no attempt that human sagacity can suggest left untried, through a blind attachment to certain favorite notions which men find convenient to entertain, and which women are forced to indulge them in; though at the expence of that singleness of heart and openness of character, for which they make a bad exchange, by obtaining any present and trifling advantages.'

She goes on to observe. (P. 115.) ' Notwithstanding then that men have planned every thing their own way, I must repeat, that the consequences are not equal to their hopes or expectations; for they complain bitterly both in public and private, of the folly, the inconsistency, the extravagance, and the general relaxation of manners amongst women. And they would be extremely well satisfied, if, without changing an iota of their own system and self-indulgence; they could transform women in general into domestic wives, tender mothers, and dutiful and affectionate daughters; characters upon which they expatiate with enthusiasm and delight, and no wonder. But when it is at any time argued and proved that to bring about reformation, the first step ought to be, the reformation of the moral conduct of the men themselves; and the next that of educating women on a more liberal and unprejudiced plan, and putting them on a more respectable footing in society; then it is that the generality of men fly off, and are not ashamed to declare, that they would rather a thousand times take women as they are;—weak, frail, dependent creatures. In comparison of the frightful certainty of having women declared their equals, and as such their companions and friends, instead of their amusement, their dependents; and in plain and unvarnished terms their slaves; folly, vice, impertinence of every kind is delightful.'

P. 131. ' All opinions degrading to women,' it is asserted, ' are grounded on the rude ideas of savage nations, where strength of body is the only distinguishing feature, and supposed to carry every other degree of superiority along with it. And that of consequence, all opinions degrading to women are founded in ignorance, supported by the force of habit, by an authority once established, and by the tacit acquiescence of the injured party.'

P. 133. ' Numberless parallels might be drawn to prove, that things in this world do not always go as they ought, nor even as they might, if every individual and every society exerted their utmost. Do not the myriads who groan under despotic, nay tyrannical governments from generation to generation, and from age to age, afford undeniable and unequivocal proofs of the almost unlimited power, which authority once assumed, gains over the human mind, and especially over uncultivated ones? We must suppose, that all those people alluded to,

to, in some degree feel their chains; “ for the mind, however degraded, unwillingly wears fetters of any kind.” Yet what between the reasonable terrors of the consequences of civil wars, always dreadful in the mean time, and always uncertain in their issue; the imbecility of minds unaccustomed to reason and think for themselves, and totally incompetent to judge among probable consequences, which is the most probable; and that inactivity of mind and body in which a great part of the subject of despotic governments must necessarily be plunged, and which is the most fatal and universal enemy to all great and good actions, though the least feared and guarded against—These, I say, and numberless other circumstances, combine to keep the multitude in subjection to reputed superiors; who cannot, nor dare not, claim any actual, any inherent superiority, other than such as is casual among the individuals of any class of men.

P. 138. ‘ A little degree of reflection I think must make men acknowledge, that their claims of superiority, and of course authority, are founded—as all unreasonable claims of superiority and authority are—on presumption, pride of heart, and the love of unrestrained dominion and pleasure; to all of which it must be confessed, that women would give some little check, if allowed to occupy that place in society, to which perhaps it may at last be found they are justly entitled. And is not this check precisely what is so much wanted, though not permitted nor wished for?’

P. 149. ‘ You may talk to woman to eternity, of the supreme felicity of pleasing you, though at her own expence, at the expence of her liberty, her property, her natural equality; at the expence of almost every gift with which God may have endowed her, and which you pretend to prune, to garble, or to extirpate at will; I say, you may preach thus to eternity, but you will never convince,—while that never-dying principle of which we have been speaking,—while the voice of nature pleads within us, and clearly intimates,—that a greater degree, a greater proportion of happiness might be the lot of women, if they were allowed as men are, some vote, some right of judgment in a matter which concerns them so nearly, as that of the laws and opinions by which they are to be governed. And of which it is but reasonable to suppose that they themselves must be very competent judges, under proper restrictions.’

P. 155. ‘ Much indeed, it is true, is due to the peace of society, nor shall we attempt to deny it; and many and mortifying are the submissions which prudent women would be inclined to make, to establish and confirm perfect harmony and good will between the sexes. But still, generous minds turn indignant from a system where it is expected, that women only, shall heap the “ altar of sacrifices,”—while man,—the high priest of authority,—the selfish egotist,—stands severely by, and stamps by his approbation, what he has instituted by his power.

‘ Such a system however, we may be permitted to say, is not founded on natural justice, and of course can never be supported by reason or by christianity. Unstable therefore in its very nature, it is always tottering to its base; and perhaps we would not risque much by predicting its complete and final overthrow.’

P. 159. ‘ Upon what grounds it is, that men deny to women the privilege, of an education equally rational in itself, equally improving to the mind, and equally consequential to the happiness of the individual, as that which they think proper to bestow upon themselves?’

P. 161. ' The answer from the men, is but too ready, but too persuasive; for say they—Our judgment disclaims your pretensions;—we hold our judgment as superior to yours;—and we are invested with powers to compel, if we cannot persuade.'

' From such a tribunal then, is there no appeal?—Alas! none.'

P. 166. ' Knowledge, learning, and science,' it is contended, ' give a solidity to the mind, a turn for reflection, which must be highly favorable to the best feelings of humanity, and consequently to the most amiable of all the affections, the parental.'

P. 170. ' Women who are not educated with some degree of attention to mental and useful attainments, are too much occupied with fashionable gaieties, or other equally frivolous amusements, to make domestic virtues and duties their concern; and while it is evident that their habits and pursuits are at eternal variance with these; it will hardly be denied upon the other hand, that the habits and pursuits of women of reading and reflection, are highly favorable, and assimilate, if I may so express myself, with every home enjoyment and social delight.'

Women, it is contended, are found to possess ' fortitude, that first of masculine virtues,' in a superior degree.—(P. 175.) ' I speak of that fortitude, which has enemies to encounter, against which mere animal courage can be of no avail; and this virtue, I again repeat it, women happily for themselves possess in an eminent degree. For notwithstanding the natural delicacy of their frame, they are subject to bodily pains, that, to use a figure of the sublime Dante, " Tanto è amara, che poco più è morte." ' And with the same feelings and propensities, do they not refrain from pleasures, and often from solicited pleasures, to which man with all his boasted superiority falls alas! a willing and self-devoted sacrifice? Here indeed lies the test of true fortitude,—the touchstone of virtue. And here it is that with all her disadvantages, woman shines pre-eminent.

' But as if a greater proportion of bodily pain—as if abstinence from pleasure—were not sufficient for women to encounter; all that the mind of man is doomed to endure,—all " that flesh is heir to,"—all the " mournful miseries of life," are theirs likewise in an exquisite degree.

It is but too justly observed, P. 206, that ' the sentiments, and principles, by which the education and conduct of women are regulated, from the first dawn of reason—from the cradle to the grave—is one continued tissue of hypocrisy and disguise. They are, indeed, in early youth, prohibited from telling lies; but they are at the same time virtually encouraged in falsehood. The sex at all times, lively, acute, and penetrating, soon see how matters are; and after nature and reason, have, even at a very early age, made a few struggles for their joint and inseparable rights; they yield to present convenience and hard necessity, as they are but too often forced to do, upon too many occasions, on the present system of things.'

Power is said, P. 264, to be an ' engine of too dangerous, and of too ready execution, in domestic life, to be trusted in the hands of man,—subject as all human beings more or less, are,—to error, to passion, and caprice. And to call much less than absolute and unlimited power, that which men may, and often do, exercise over their wives; is only deceiving ourselves, and prevents us perhaps from searching to the bottom in an evil, which can never be remedied, till that is faithfully done.'

' To

‘ To point out the frequent and melancholy abuses of this authority, would be to draw a picture, of what many an amiable woman suffers from it; and many an unamiable one too. For though men are apt, and perhaps naturally enough, to suppose, that these two characters merit very different treatment; yet they should consider, that all have the feelings of right and wrong,—all are equally entitled to justice,—though all have not an equal claim to love and admiration.’

On the important subject of property, it is remarked, p. 278, ‘ that it were much to be wished that women were somewhat more attended to, in the distribution of fortune. This attention to their worldly comfort, is the more reasonable, that they are debarred by the tyranny of fashion—as I have before more than once had occasion to observe—from availing themselves of their talents and industry, to promote their interest and independence. However high the sphere of life in which a man is born, if his fortune be not equal to his birth or his ambition, there are a thousand different ways by which he may advance himself with honor in the world; whereas women of a certain rank, are totally excluded from a possibility, even of supporting that stile of life to which they have been accustomed, if they are left without competent fortunes. But what is infinitely worse—because it leads to want, or infamy, or both—few, very few are the employments left open even for women of the inferior classes, by which they can secure independence; and to which without a doubt may be greatly attributed, the ruin of most of the sex, in the lower ranks. For, want of fortune, and want of appropriate employment, leave them open to the attempts of those who can afford to bribe them from the paths of virtue. And the want of these, likewise unfit them, for being proper wives to men in their own station, who in general can scarcely afford to marry, without some assistance, either in industry or money.

‘ Indeed the businesses appropriated by custom for women, are so very few in proportion to the number of candidates, that they are soon monopolized. And many a poor young creature, after wasting some of the most precious years of her life, upon a sedentary and unhealthy business, finds it impossible after all to proceed; and falls at last a prey to those evils, which she has been for many years laboring to ward off.’

To render woman such as she ought to be, a cultivation of ‘ the love of truth,’ is recommended, p. 252, ‘ a detestation of hypocrisy and disguise—simplicity of manners in as great a degree as can be reasonably expected, or as is consistent with the advanced state of society—unaffected modesty of heart and conduct, with much allowance for the frailties, and much compassion for the miseries of the unfortunate—liberal opinions and humane conduct with regard to domestics and dependents—and a reasonable desire after knowledge, notwithstanding the illiberal prejudices thrown in the way—*these* compose the body and the leading branches of the system. The ramifications are infinite.’

p. 290. ‘ The consequences from the liberation of women reasonably to be expected, are, such as seldom fail to ensue, when any individuals, or societies, or classes of mankind are restored to their natural rights; that is to say when they find themselves at ease in their proper places; not degraded nor fettered by unnecessary confinement, but bound by such wholesome restraints, as prevent liberty from degenerating into licentiousness. In such a situation, all will perform their appropriate parts, with redoubled ability, cheerfulness, and alacrity;

erity; when compared with others in less happy and favourable circumstances.

‘ I will own, however, that even if the pretensions of the sexes were finally adjusted, and that equilibrium established, which I have endeavoured to point out as necessary to the peace and satisfaction of both; that perfection, or compleat happiness, is not to be expected. Of this however we are certain, that if universal justice were to prevail among mankind,—in which of course we include womankind,—that we should then be on the high road to happiness; of which we might reasonably hope to taste a competent share in this world, and might safely trust to a good providence for the perfection of it in another.’

P. 293. ‘ Let men endeavour to make women happy—not by flattering their follies and absurdities—but by every reasonable means; and above all by considering them as rational beings upon a footing with themselves,—influenced by the same passions,—and having the same claims to all the rights of humanity; which, indeed, are so simple, that justice well defined includes the whole. And then “ women from being happy, will always be in good humor;” and from being happy, and always in good humor, it is but reasonable to hope, that they will at last be, what all wise, and good men wish them, and what in reality they may—and ought to be.’

Should this sketch receive the approbation of the public, a second volume is promised, consisting of (P. 295.) ‘ a chapter on religion— one on politics—one on old maids—a short one of queries—and a recapitulation of the main subject of the appeal.’

We have, in reviewing this production, exceeded our usual limits, from regarding a subject involving the welfare and happiness of *half* the human species as of no inconsiderable importance. Of the style and composition the specimens given afford a copious and sufficient example.

A. G.

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TRANSACTIONS OF SOCIETIES.

ART. VIII. *Memoirs of the Literary and Philosophical Society of Manchester.*  
Vol. V. Part I. 8vo. 334 pages. 4 plates. Pr. 6s. boards. Cadell and Davies. 1798.

THE papers contained in this part of the Memoirs of the Manchester Society are equally useful and important with those that have preceded it. We are pleased to observe, that the members keep their attention, in a great measure, fixed on practical objects.

Art. 1. *Cursory Remarks, moral and political, on Party Prejudice.* By Samuel Argent Bardfley, M.D.—The subject on which this paper treats is of much importance, but Dr. B. has handled it in a somewhat superficial way. We cannot think with the doctor, that there is a *natural* bias in the mind to prejudice. We rather suspect, that the whole will be found to depend on other causes; at least, habit and education have great influence. The pernicious consequences of indulging this kind of prejudice are well described, and support our opinion. P. 3.

‘ The evil of party-prejudice,’ says Dr. B., ‘ is not confined to the state. It invades the peace of individuals, friends, and neighbours. The tender charities of blood and kindred are frequently dissolved. Detraction is

the bitter, but detested foe of human happiness. Party-malice, however, acting under the mask of patriotism, instead of exciting detestation of its malignity, too often meets with the applause of the zealous partisan. Characters are thus blasted with impunity; and the atrocity of the crime is concealed by the influence of prejudice.'

And again, p. 5.

' The history of many great characters in free states affords numerous examples, to prove the danger and folly of communicating and cherishing party-prejudice. Its tenacious hold on the most powerful intellects is truly astonishing! Is there a breast so steeled by party-spirit, as not to lament for human infirmity, when the political bigotry of a Milton and a Johnson appear to view? Milton, who strenuously opposed the re-establishment of *limited* monarchy, and became the champion of republicanism, sunk so deeply under the power of prejudice, as to glory in being united both in praise and dispraise, in danger and in triumph, with the fanatical usurper Cromwell. Johnson was educated a party-bogot. His father who excited his reverence, and his mother whose indulgence won his affections, inculcated a set of opinions, which "grew with his growth, and strengthened with his strength." He was not satisfied with taking copious draughts of the spirit of party, but drank up the very dregs and lees of national and personal prejudice!'

Doctor B. appears afterwards to entertain more just conceptions of the advantage of education, and we perfectly agree with him in thinking, that the minds of young people cannot be too early impressed with the importance of fundamental principles. They cannot, at least, in a political point of view, be too soon taught to discriminate between persons and things, between the transaction and he who performed it.

On the following position, which we conceive to be just, the reader will readily make his own conclusions. p. 10.

' Perhaps,' says the author, ' the surest test of the rectitude and pure intentions of any party formed in a state, is the conduct of its leaders towards the moderate and peaceable class of citizens. For if these contending parties have degenerated into factions, actuated by ambition or false zeal, they will alike mark with detestation the moderate men of the community, who may have refused to enlist under their respective banners.'

The effects of party prejudice in free and despotic states are considered with some minuteness and attention. The author has here occasionally thrown out judicious remarks.

Art. 2. *Extraordinary Facts relating to the Vision of Colour, with Observations. By Mr. John Dalton.*—It has long been known, that colours are not seen alike by every person, and in the instance before us we have a very striking exception to the ordinary mode of distinguishing them. Instead of distinguishing six kinds of colour in the solar image, 'I see,' says our author, p. 31, 'only two or at most three distinctions. These I should call *yellow* and *blue*; or *yellow*, *blue*, and *purple*. My *yellow* comprehends the *red*, *orange*, *yellow*, and *green* of others; and my *blue* and *purple* coincide with theirs. That part of the image which others call *red*, appears to me little more than a shade, or defect of light; after that the *orange*, *yellow*, and *green* seem *one* colour, which descends pretty uniformly from an intense to a rare *yellow*, making what I should call different shades of *yellow*. The difference between the *green* part and the

the blue part is very striking to my eye: they seem to be strongly contrasted. That between the blue and purple is much less so. The purple appears to be blue much darkened and condensed. In viewing the flame of a candle by night through the prism, the appearances are pretty much the same, except that the red extremity of the image appears more vivid than that of the solar image.'

The results of his observations on the colours of bodies in general, as seen by day-light and candle-light, are curious and interesting, but we have not room to insert them.

Mr. D. thinks, that more persons than have generally been supposed see colours in the same way as himself, as upon more particular inquiry he has met with many.

The principal facts in respect to our author's vision are these.

p. 40.— 1. In the solar spectrum three colours appear, yellow, blue, and purple. The two former make a contrast; the two latter seem to differ more in degree than in kind.

2. *Pink* appears, by day-light, to be sky-blue a little faded; by candle-light it assumes an orange or yellowish appearance, which forms a strong contrast to blue.

3. *Crimson* appears a muddy blue by day; and crimson woollen yarn is much the same as dark blue.

4. *Red* and *Scarlet* have a more vivid and flaming appearance by candle-light than by day-light.

5. There is not much difference in colour between a stick of red sealing wax and grass, by day.

6. Dark green woollen cloth seems a muddy red, much darker than grass, and of a very different colour.

7. The colour of a florid complexion is dusky blue.

8. Coats, gowns, &c. appear to us frequently to be badly matched with linings, when others say they are not. On the other hand, we should match crimsons with claret or mud; pinks with light blues; browns with reds; and drabs with greens.

9. In all points where we differ from other persons, the difference is much less by candle-light than by day-light.'

The cause of this anomalous vision Mr. D. conceives to be as follows.

p. 41.— 'The first time,' says he, 'I was enabled to form a plausible idea of the cause of our vision, was after observing that a sky-blue transparent liquid modified the light of a candle so as to make it similar to day-light; and, of course, restored to pink its proper colour by day, namely, light blue. This was an important observation. At the same time that it exhibited the effect of a transparent coloured medium in the modification of colours, it seemed to indicate the analogy of solar light to that resulting from combustion; and that the former is modified by the transparent blue atmosphere, as the latter is by the transparent blue liquid. Now the effect of a transparent coloured medium, as Mr. Delaval has proved, is to transmit more, and consequently imbibe fewer of the rays of its own colour, than of those of other colours. Reflecting upon these facts, I was led to conjecture that one of the humours of my eye must be a transparent, but coloured, medium, so constituted as to absorb red and green rays principally, because I obtain no proper ideas of these in the solar spectrum; and to transmit blue and other colours more perfectly. What seemed to make against this opinion however was, that I thought red bodies, such as vermillion, should appear black.'

to me, which was contrary to fact. How this difficulty was obviated will be understood from what follows.

‘Newton has sufficiently ascertained, that opaque bodies are of a particular colour from their reflecting the rays of light of that colour more copiously than those of the other colours; the unreflected rays being absorbed by the bodies. Adopting this fact, we are insensibly led to conclude, that the more rays of any one colour a body reflects, and the fewer of every other colour, the more perfect will be the colour. This conclusion, however, is certainly erroneous. Splendid coloured bodies reflect light of every colour copiously; but that of their own most so. Accordingly we find, that bodies of all colours, when placed in homogeneous light of any colour, appear of that particular colour. Hence a body that is red may appear of any other colour to an eye that does not transmit red, according as those other colours are more copiously reflected from the body, or transmitted through the humours of the eye.’

This coloured medium Mr. D. supposes to be the vitreous humour, and to be a modification of blue. No such colour of this humour has however been noticed by any physiologist.

Art. 3. *An Inquiry into the Name of the Founder of Huln Abbey, Northumberland, the first in England of the Order of Carmelites: With Remarks on Dr. Ferriar's Account of the Monument in the Church of that Monastery. By Robert Uvedale, B. A. of Trinity College, Cambridge, Corresponding Member of the Literary and Philosophical Society, Manchester.*—To illustrate the obscure remains of antiquity with any probability of success, circumstances must be minutely examined and compared. This Mr. U. seems to have done with great care and impartiality. The result, however, in many respects differs from that, to which the inquiries of Dr. F. had led him. Mr. U. is convinced, that Fresburn has no just claim to be considered as the founder of Huln monastery, as asserted by bishop Gibson and Mr. Gough.

P. 49.—‘First: Because bishop Gibson and others have asserted Fresburn to have been the founder merely on the authority of John Bale.

‘Secondly: Because, from Leland and Camden and other authorities, it would appear that John de Vesey was the founder.’

Dr. F. supposed, in his ingenious paper on this subject, inserted in a former part of these memoirs, that the title of founder of this abbey could only belong to William de Vesey. This Mr. U. thinks was advanced on the authority of Grose, which is not satisfactory.

P. 51.—‘William de Vesey,’ says he, ‘certainly lived at the time Huln monastery was founded; but still he has no just claim to the title of founder. By the charter of John lord Vesey we find, that the said John did grant to the white friars, all the buildings, &c. which William de Vesey his father permitted them to inhabit. Hence, it should seem, that John de Vesey brought those friars from the Holy Land; that, at his intercession, they were permitted to inhabit Huln abbey; and that he afterwards granted, &c. And therefore, to John de Vesey the appellation of founder properly belongs.’

On Dr. F.'s account of the monument in the church of Huln abbey Mr. U. has made several remarks, which display no mean acquaintance with the subjects of antiquity.

Art. 4. *On the Variety of Voices. By Mr. John Gough. Communicated by Dr. Holme.*—The reason of the vast difference of vocal sounds has, perhaps, never been philosophically investigated, or thoroughly understood.

derstood. Mr. G. has therefore attempted to put the matter in a more clear point of view, and in some respects with considerable success. His hypothesis will not, however, in our opinion, explain all the phenomena of this kind of sounds. At the same time we must allow it to be extremely ingenious and interesting. We wish much, that our limits would have permitted us to have presented the reader with an analysis of the paper.

Art. 5. *On the Benefits and Duties resulting from the Institution of Societies for the Advancement of Literature and Philosophy.* By the Rev. Thomas Gisborne, M. A. Communicated by Dr. Percival.—In the beginning of this interesting paper the author suggests a very difficult question, namely, what situation is the most favourable for the institution of literary and philosophical societies. He decides in favour of the metropolis and large provincial towns. If the point were, however, to be determined by the importance of the periodical labours of such institutions, the capital would probably be found not to have any great superiority over the provincial situation. Each have their advantages, as well as their disadvantages; but the author has passed by them with too cursory a notice.

The benefits to be expected from these associations are described with much correctness and knowledge of the subject; but in stating the evils that may be produced by them, the writer has, perhaps, dwelled longer than was necessary on the danger to be apprehended from political contention.

Art. 6. *On an universal Character; in a Letter from James Anderson, LL.D. F.R.S. F.A.S.S., &c. to Edward Holme, M.D.*—The forming of a method of conveying our ideas, that could be universally understood, has long been a *desideratum* with the learned. This Dr. A., however, here supposes he has accomplished.

p. 90.—‘I have,’ says he, ‘at last hit upon a device by which this difficulty can be totally removed; which is so perfectly simple, that it is inconceivable why it should not have been adopted many ages ago. This may be called a *new art of writing*. It is of such a nature, that two persons instructed in this art, though they use each a language that is totally unknown to the other, may correspond with each other with much more facility than I can correspond with you; and though each uses his own language in *writing*, the other *reads* it in his own language. In short, the same writing, were it shewed to a multitude who used five hundred, different languages totally unknown to each other, would be equally intelligible to the whole; and every individual would *read* it, and express it readily in his own native tongue, provided he had been previously acquainted with this art. Nor would it be a matter of greater difficulty to learn this, than it is at present to learn to *read* and *write* one’s native language.’

In explanation of this great *discovery* he observes farther, p. 91.

‘Supposing a stone were to fall from the clouds, with the characters 1795 delineated upon it; and that stone were to be exhibited to a convention of people, consisting of one of each of the nations of Europe, they would all read it with equal ease, and understand it perfectly. If you asked an Englishman what it was, he would answer, *one thousand seven hundred and ninety-five*, and that it denoted the present year of the Christian æra. Ask a Frenchman, he would as readily answer, *mil sept-cent-quatre-vingt-quinze*. A Spaniard—a German—a Russ, &c. would each

each read it in the same manner in his own language. Here then is all that I propose to do:—it is merely to extend to words in general, what we now apply only to those words that denote *numbers*.'

This he thinks has, in fact, been done by the Chinese for more than three thousand years past.

After finding means to overcome various difficulties, that presented themselves in prosecuting this subject, the doctor goes on to tell us, that

P. 95.—' These characters can be formed in such an analytical way, as to be of even more easy reference in a dictionary than the alphabetical arrangement now in use; and printing might be practised with half the number of types that are now required. I was perfectly astonished at the facility with which all these things could be done; and not less pleased on contemplating the benefits that would result from this mode of writing, were it introduced into general practice.

' The first advantage would be the opening of a free literary intercourse among all nations; as the writings and books of every nation would be equally intelligible to all other nations as to those to whom they originally belonged.

' The second would be facilitating the art of writing—for any man could then write as fast as another can speak; and the discourse would be taken down, not as it now is (by those who write it in short-hand) by half words and mutilated sentences, liable to be mistaken; but completely and entirely, with as much accuracy as if the orator had written it word for word with his own hand.

' A third advantage would be a diminution of space in writing, and a still greater diminution in printing; so that a single page might be made to contain nearly half a volume. This would greatly diminish the price of books, and consequently augment their circulation.

' To these advantages I may add, that it would give a precision and accuracy of expression to written language that it never yet has attained, without necessarily affecting the spoken language of any country. But I am sensible that till it can be shewn how all this can be done, it is like putting down a parcel of enigmas to state them, though they will be perfectly obvious when explained. What would our forefathers, before the knowledge of the Arabic numerals, have thought of a man who should have said: that, by means of ten trifling characters, he could perform the different operations in arithmetic, which we know can be done with the utmost ease? He would have been nearly as much credited if he had said: that, by means of ten little sticks, he could make a ladder on which he could ascend to the moon.'

A schedule of the scheme, which contains the personal pronouns, is given by way of illustration.

Art. 7. *The inverse Method of central Forces. Communicated by Dr. Holme.*—This is given by way of addendum to a paper contained in a former volume. Its nature prevents us from giving any analysis of it.

Art. 8. *Observations on Iron and Steel. By Joseph Collier.*—This is a valuable paper of the practical kind; and on a subject of great importance. The modes of preparing good malleable iron have not been well described, any more than the process of cementation for converting it into steel. The writer of this paper, therefore, endeavours to render these different operations clear and intelligible. The several methods of operating in forming iron, as practised at Sheffield, are first detailed, after which the author comes to the cementation of it into steel. The furnaces

furnaces for making steel, he tells us, are conical buildings; about the middle of which are two troughs of brick or fire-stone, which will hold about four tons of iron in the bar. At the bottom they have a long grate for fire. They are not, however, easily understood without the plate that accompanies their description.

The furnace being thus prepared, the processes for different kinds of steel are as follow.

P. 117.— A layer of charcoal dust is put upon the bottom of the trough; and, upon that, a layer of bar iron, and so on alternately until the trough is full. It is then covered over with clay to keep out the air; which, if admitted, would effectually prevent the cementation. When the fire is put into the grate, the heat passes round by means of flues, made at intervals, by the sides of the trough. The fire is continued until the conversion is complete, which generally happens in about eight or ten days. There is a hole in the side by which the workmen draw out a bar occasionally, to see how far the transmutation has proceeded. This they determine by the blisters upon the surface of the bars. If they be not sufficiently changed, the hole is again closed carefully to exclude the air; but if, on the contrary, the change be complete, the fire is extinguished, and the steel is left to cool for about eight days more, when the process for making blistered steel is finished.

For small wares, the bars are drawn under the tilt hammer, to about half an inch broad and three sixteenths of an inch thick.

The change wrought on blistered steel by the tilt hammer, is nearly similar to that effected on iron from the refinery by the forge hammer. It is made of a more firm texture, and drawn into convenient forms for use.

German steel is made by breaking the bars of blistered steel into small pieces, and then putting a number of them into a furnace; after which they are welded together and drawn to about eighteen inches long; then doubled and welded again, and finally drawn to the size and shape required for use. This is also called shear steel, and is superior in quality to the common tilted steel.

Cast steel is also made from the common blistered steel. The bars are broken and put into large crucibles with a flux. The crucible is then closed up with a lid of the same ware, and placed in a wind furnace. By the introduction of a greater or smaller quantity of flux, the metal is made harder or softer. When the fusion is complete, the metal is cast into ingots, and then called ingot steel; and that which afterwards undergoes the operation of tilting, is called tilted cast-steel.'

Many good observations on the nature of steel, and on the mode of tempering it, are given in the close of the paper.

Art. 9. *Remarks on Dr. Priestley's Experiments and Observations relating to the Analysis of atmospherical Air, and his Considerations on the Doctrine of Phlogiston, and the Decomposition of Water. By Theophilus Lewis Rupp.*—We have in this paper an able defence of the new chemical theory, against the attacks of Dr. Priestley. To several of the objections that have been made by the doctor we meet with satisfactory answers, and to others the author has opposed the results of his own trials, which seem to have turned out, in some instances, materially different from those of the doctor's.

Speaking of the doctrine of phlogiston, Mr. R. observes, p. 143, that, "It is surprising into what absurdities and contradictions this erroneous theory misleads its ablest advocates. They set out by declaring, that a

metal is a compound substance, consisting of a calx and phlogiston; that a metal becomes a calx by losing its phlogiston\*; and that a calx is reduced by acquiring phlogiston. They afterwards tell us, that a metal may become a calx, and at the same time retain its phlogiston; and that a calx, in becoming a metal, may part with phlogiston†; and when a metal, in becoming a calx, is allowed to have lost phlogiston, they contend, that that phlogiston was not necessary to the constitution of the metal, provided the calx can be revived by mere heat; and, finally, that a metal has the same properties whether it have a deficiency or an excess of phlogiston!'

Art. 10. *An Account of three different Kinds of Timber Trees, which are likely to prove a great Acquisition to this Kingdom, both in Point of Profit and as Trees for Ornament and Shade.* By Charles White, Esq. F. R. S.—The kinds of trees recommended in this paper are, the black american birch with broad leaves, the athenian poplar, and the iron oak with prickly cups. This last Mr. W. speaks of as growing rapidly. The other two are highly ornamental as well as good timber trees. The athenian poplar has indeed been recommended by others.

Art. 11. *An Analysis of the Waters of two Mineral Springs at Lenton Priors, near Warwick; including Experiments tending to elucidate the Origin of the Muriatic Acid.* By William Lambe, M. A. late Fellow of St. John's College, Cambridge.—This paper contains a very interesting analysis of the mineral waters in the neighbourhood of Warwick, and several ingenious conjectures respecting the substances which have been detected in them. We can only, however, present our readers with a hint of the author's on the medicinal properties of manganese.

P. 210.—‘What,’ says he, ‘it will be asked, are the medical properties of manganese? Is it useful? Is it innocent? Is it noxious? That it is innoxious, I certainly know. Dr. John Johnstone (Essay on Mineral Poisons, p. 134.) has shewn that it may be taken in large doses without injury; and he has informed me, that he has since confirmed the same fact frequently. I wish I could as well answer the first question; but what the medical virtues of this substance may be, is a subject which still remains in a great measure unexplored. It is certainly well worth the attention of men of science. To those who are inclined to labour in this field I take leave to suggest, that they should use either the carbonat or some other salt of manganese: the black oxyd, I apprehend, must be hardly soluble in the human fluids.’

Art. 12. *Some Account of the Persian Cotton Tree.* By Matthew Gutbrie, M. D. F. R. S., &c. Communicated by Dr. Percival.—Dr. G. begins his paper by describing the different species of the cotton tree. Some doubts are then suggested of the species of cotton here described being a native of America, and on these grounds.

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“ \* Precipitate *per se* (says Dr. Priestley) is much more easily procured in dephlogisticated than in common air, and probably not at all in phlogisticated air; this air not being capable of taking any phlogiston from mercury, *without which the calx cannot be formed.*” *Experiments on Air*, vol. ii, p. 185.

‘ † The azotic gas, which is mixed with the oxygenous gas, obtained from precipitate *per se*, is ascribed by Dr. Priestley to phlogiston retained by the calx, with which it parts when it becomes a metal.’

P. 216.—<sup>c</sup> All vegetables of this genus are supposed to have been indigenous in Persia exclusively; and that even the East Indies derived the cotton plants from thence: a conjecture which seems to have acquired some degree of credit from the late discovery of sir William Jones: viz. that the hindoos, or inhabitants of India, were originally a colony of the ancient Iran or Persia, which seems to have been the cradle of the human species, since its ancient language appears to have been the mother of all those now existing (with the exception of the arabic and tartarian), of which, nevertheless, it contained many words.

Now, it is very possible, that the first colony carried the cotton plant with them to India; and that it was afterwards dispersed from Hindostan to the adjacent countries and islands. The cotton plant is widely dispersed likewise throughout Europe and some parts of Africa; particularly the annual or herbaceous species (the very plant treated of here) reared in the north of Persia; and which is also cultivated in Malta\*, Sicily, Chio, Lemnos, and other islands of the Archipelago, although possibly the cotton of these islands may be varieties of the species, from difference of soil, climate, &c.\*

The cultivation of this plant is particularly described, after which the author speaks of a sort cultivated in Germany, which he thinks may merit the attention of Portugal for their plantations in America.

P. 219.—<sup>c</sup> It is, says he, <sup>c</sup> the *asclepias syriaca* of Linnaeus, and affords to fine a species of cotton (if I may so name it) that fabrics have been erected in Saxony where fluffs are made of it, which rival in lustre, &c. the true animal silk. But this new vegetable silk has circumstances attending it that seem to recommend its cultivation in some of the American colonies and islands. First, because it is originally the native of a hot climate, as Linnaeus's specific name indicates; and, of course, it is likely to be in its greatest beauty and excellency in climates which approach nearest to that of its native country. Secondly, because its stalks afford a coarse sort of cloth well calculated to clothe negroes, whilst from the pith of them paper is made.

Art. 13. *Experiments and Observations on the Preparation, and some remarkable Properties of the oxygenated Muriat of Potash.* By Mr. Thomas Horle, Junior.—This is a substance of such active properties, that every fact respecting it must be interesting to the chemist and physician. On the preparation of this salt, and its solution in water and the acids, several curious facts are stated. Mr. H. has found, that exposing this salt to the light in a vial does not lessen its detonating power, which is contrary to what Chaptal has asserted.

From various experiments on the detonating and inflammable properties of this salt with different combustible substances, the author finds, p. 239, <sup>c</sup> that the oxygenated muriat of potash is equally harmless as common nitre; except it be brought into an intimate union with something that has a greater affinity with one of its constituent parts, than exists between those parts when combined in the salt, and that some combustible substance be present: but its oxygen being so easily disengaged, renders a little caution necessary; and, as the sulphuric or nitrous acids seem so readily to inflame many of the mixtures, I would not ad-

\* \* There is a kind of cotton cultivated in Malta, of a nankeen colour, which exceeds in fineness all other cotton, and is much superior even to that from the Antilles.

utive any person to make more of them than is necessary for immediate experiment. This precaution may prevent any unpleasant circumstance from accidental mixture with the acids, which appear to disengage a great part of the oxygen almost instantaneously.'

No theory of these detonations is formed by our author, but he supposes that some of them may be explained in the following way.

P. 240.—' With phosphorus, the oxygen seems to combine, and form phosphoreous acid gas, or phosphoric acid; with sulphur, the sulphureous acid gas, or sulphuric acid, according to the rapidity of the combustion: with charcoal and other vegetable substances, the carbonic acid; with sulphuret of arsenic there may be sulphureous acid gas, and arsenic acid produced.'

' The sudden production of gas striking the surrounding air is, most probably, the cause of the loud reports produced by friction, &c. agreeably to the conclusions of Berthollet; and the muriatic acid may remain combined with the potash, and a portion of the combustible substance employed: but when the sulphuric or nitrous acids are used, the muriatic acid is certainly disengaged.'

In a paper read before the national institute at Paris, by Fourcroy and Vauquelin, it is asserted that sugar, the gums, fixed and volatile oils, alkohol and ether, do not detonate or take fire by simple trituration; but Mr. H.'s trials prove, that they all, except the ether, detonate merely by rubbing them briskly in a stone-ware mortar; ' some of them,' says our author, ' require to be intimately mixed as sugar and gum, but others produced very loud reports, as when fixed and essential oils were used.'

Art. 14. *Experiments and Observations on Fermentation and the Distillation of ardent Spirits. By Joseph Collier.*—We have here many practical remarks of great utility to those engaged in the distillation of spirits. Mr. C.'s chief aim seems to be the reduction of the different processes to certain fixed principles, and in this view his experiments are well designed. We pass over his remark on different ferments, in order to insert those on the modes of fermentation.

P. 259.—' In the course of these experiments, I was astonished to find so great a disproportion in the quantity of my liquors after fermentation. On reflection it would readily occur, that there would be a diminution of bulk in that which was fermented in the open vessel; but it was so great, that I at first suspected an error had been committed in dividing the liquors: however, from repeated observation, the difference was so evident, that I made the two following experiments more accurately to determine the fact.'

' I took eleven quarts, three ounces, and a half of wort, to which I added four ounces of yeast, and fermented it in the close vessel for twelve days, at the end of which time it had lost eight ounces by measure.'

' An equal quantity of wort and yeast was fermented in an open vessel for the same length of time, and exactly in the same temperature. On measuring the second, I found a diminution of forty ounces.'

' To determine with certainty whether the liquors remaining in each vessel were equally good, I separately distilled the two, leaving out thirty-two ounces of the latter, (which was the difference in quantity) and the spirit produced from each was exactly alike.'

' From the two foregoing facts our information is still more complete, as we not only observe the great saving in the liquor by close ferment-

fermentation, but we also see that a diminution of eight ounces had taken place in the close vessel, and we have good grounds for supposing that it is an actual diminution of the whole of the fermenting mass; from the consideration of which we shall not be surprised that Chaptal made vinegar from the fluids thrown off by fermentation\*.

Those on the nature of the substance thrown off by fermentation likewise deserve attention. Mr. C. thinks it a combination of all the elementary principles of the fermenting liquor, highly surcharged with carbonic acid gas.

Art. 15. *Hints on the Establishment of an Universal written Character. In a Letter to the Rev. Dr. John Kemp. By William Brown, M. D.*—This paper displays much ingenuity and considerable knowledge of the structure of languages. The author proceeds on the grounds that have been noticed in a former essay on the same subject, to which indeed it forms a kind of supplement.

Art. 16. *On the Process of Bleaching with the oxygenated muriatic Acid; and a Description of a new Apparatus for Bleaching Cloths with that Acid dissolved in Water without the Addition of Alkali. By Theophil. Lewis Rupp.*—In the process of bleaching with the oxygenated muriatic acid, it was necessary to add alkali in order to prevent the effects of the suffocating vapour that escaped. This addition Mr. R. has found to lessen the power of the acid, and he has therefore invented an apparatus, by which the acid may be used without the alkali being at all employed, a description and engraving of which are given in the present paper. This will most probably be found an apparatus of great utility by bleachers, and certainly save much expense.

Art. 17. *Account of a remarkable Change of Colour in a Negro. By Miers Fisher. Extract of a Letter from Mr. James Pemberton to Mr. Thomas Wilkinson. Communicated by Dr. Holme.*—The writer of this paper has done little more than merely record the circumstance of this extraordinary change of colour. We do not find any particulars that can lead to the cause of the phenomenon.

A. R.

ART. IX. *Letters and Papers on Agriculture, Planting, &c. Selected from the Correspondence of the Bath and West of England Society for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vols. vii. and viii. 8vo. About 380 pages each. Price 6s. each Vol. in boards. Bath, Crutwell; London, Dilly.*

THIS very respectable society has now existed above twenty years, during which long time its exertions have been uniformly strenuous, and its success considerable, in the promotion of its grand object, a spirit of agricultural improvement. The “letters and papers,” which these two volumes contain, on subjects

\* M. I. A. Chaptal communicated to the academy at Paris (1786) an observation of some curiosity respecting the formation of vinegar. He placed some distilled water above the vinous fluid in fermentation, to impregnate it with carbonic acid. The water, thus impregnated, afforded vinegar; and, at the end of some months, a deposition was made of a substance in flocks, which was analogous to the fibrous matter of vegetables.

remotely

remotely or immediately connected with the object of the institution, are *seventy* in number: a statement, however brief, of the observations which each paper contains, would obviously encroach too largely on our pages; and a barren transcript of the contents, without such a statement, would be uninteresting and unprofitable. As the miscellaneous communications, therefore, of which these volumes are composed, are necessarily of very unequal merit, we shall content ourselves with the selection of those papers alone for comment or analysis, which are distinguished, either by novel remark, ingenious theory, or useful information.

The first article of the **SEVENTH VOLUME** is communicated by Mr. Davis, steward to the marquis of Bath; it contains "observations on the management of woods, and on the present state thereof, particularly in the western counties." The writer, who for a number of years has been employed in the management of wood-land, to a very great extent, and who had, at the time of this communication, upwards of 2000 acres under his care in different counties, has confined his observations to the management and present state of coppice-wood, and on the timber growing in such coppices. In this article are considered, 1, the various uses of underwood; 2, The nature of it's growth, and the causes of it's decay: among these latter, some of the most striking are, the pernicious custom of suffering cattle to feed in woods, under an idea, that after the shoots are seven years old, they are grown out of the way, and the cattle can do them no harm. This is undoubtedly the case with strong luxuriant shoots, but there is always a great deal of underwood, particularly 'in weak decaying woods, so low as never to get out of the reach of cattle, which will, of course, be continually cropped by them. Another cause of premature decay is the want of draining such wood-lands as are subject to be moist and damp. A third, is the custom of suffering woods to grow too old before cutting, 'whereby the strong shoots smother the weak ones, and by their dropping, kill the stocks on which they grow.' 3, The third subject of consideration is, the superior profit of recovering old woods, to that of planting new ones. 4, What are the most proper kinds of wood to be planted in a coppice? This question must evidently be answered by considering what are the demands of the country, and what are the particular sorts to which the soil and situation are most favourable. 5, The method of making new coppices. 6, What is the proper age of cutting underwood? This must depend on various circumstances, luxuriance of growth, demand, purposes for which it is intended, &c. 7, The best time of the year for cutting woods. 'There are many opinions respecting the most proper time of the year for cutting underwood, but there is one rule, which on the seller's part, is without exception, viz. that the older the wood is, the later in the spring it should be cut.' Nothing more of importance occurs in this communication, except a general account of the state of wood in the western counties, from which it appears, that the quantity of wood-land is not diminished in any great degree; that of late, large tracts have been 'exonerated' by means of enclosure acts, &c., from the feed of cattle to which they were before subject;

subject; and that upon the whole, as much attention, or perhaps more, is paid to the preservation of woods at present, than has been in any former period. To this list of admonitions we shall take the liberty of adding two: one respects the state in which the timber stocks should be left, where it is intended to produce underwood from them. They are usually left rough; highest on two sides; and consequently a groove runs along the middle, where the shivers or upright *spicule* remain, which are occasioned by the fall of the tree before the axe cuts completely through it. In this state of the stock, there must be almost a perpetual judgment of water; the consequence of which is, that a few sickly shoots rise only from it's sides, while in a few years it's central parts are totally decayed. The obvious remedy is, to leave the stock in the form of a cone, and to smooth it with the axe. Our second admonitory remark relates to the mixture of trees in a plantation, but as we noticed the necessity of attending to the particular stratum of soil, on which the roots of a tree forage for it's food, in another place, we shall content ourselves with referring to vol. xxvii, p. 357, of our Review.

The two next articles are communicated by Mr. Wimpey, who argues a deplorable diminution in the quantity of timber in general, and oak timber in particular, within the last forty years, from the astonishing advance of price, which has taken place during that period. That the consumption of domestic timber may have exceeded the supply of it, is, perhaps, true. Mr. Wimpey's argument, however, will not be considered as conclusive. Circumstances totally unconnected with the growth of timber may have altered it's price; among these, a variation in the value of money will not be overlooked. Mr. W. need feel no apprehension of a scarceness for our posterity; within the last thirty years, immense tracts of land have been planted with trees of every description.

Mr. Turner, judge of the western territory, in the United States, has communicated some observations on the american buffalo, which animal he is desirous of introducing among the european farmers: the buffalo is stated to be gregarious, docile, and alert; his carcase affords excellent beef; and his horns, which are jet black and of a solid consistence, take a polish of wonderful beauty. Judging from the extraordinary size of his bones, and the depth and formation of his chest, I should not think it unreasonable, says Mr. T., to assign a portion of strength to this animal, nearly double that of the ox! The following little anecdote is too interesting to be omitted: 'There is a singular and affecting trait in the character of a buffalo, when a calf; and my feelings have severely felt it. Whenever a cow-buffalo falls before the murdering lead of the hunters, and happens to have a calf, the helpless young one, far from attempting an escape, stays by its fallen dam, with signs expressive of strong and active natural affection. The dam thus secured, the hunter makes no attempt on the calf, (knowing it to be unnecessary) but proceeds to cut up the carcase: then laying it on his horse, he returns towards home, followed by the poor calf, thus instinctively attending the remains of its dam. I have seen a single hunter ride into the town of Cincinnati, between the Miames, followed

followed in this manner; and at the same time, by three calves who had lost their dams by this cruel hunter.'

In Mr. Claridge's 'Extract from a general view of agriculture in the county of Dorset,' are many valuable observations, but they are necessarily of a local nature.

Sir Mordaunt Martin's 'Outlines of a scheme to alleviate the very unequal burthen of the poor's rate,' by means of an increasing fund, are, perhaps, unobjectionable so far as they go; but the great defect of the plan is, that although it provides a fund for defraying the expense of the poor's rate, it suggests not any means for diminishing that rate. To the active and well directed philanthropy of count Rumford, and of 'the society for bettering the condition of the poor,' we are indebted to many judicious schemes, which are much better calculated to remedy the evil.

The two next articles, comprehending about 150 pages, are *extracted* from the surveys, which have been delivered in to the board of agriculture, of the counties of Wilts and Gloucester. We felt strongly disposed to object against loading this volume with matter which had already been before the public; but as Wilts and Gloucester, together with the counties of Dorset and Somerset, 'constituted the original bounds of the Bath agricultural society,' and as the insertion of these copious extracts 'was deemed a tribute of attention which the committee of the society was desirous of paying to parts of a district to which it has owed so much cordial support, and on the improvement of which much solicitude has been bestowed,' we deem it no more than handsome, on our part, to be silent. Dr. Fothergill, in his paper on the abuse of spirituous liquors, has traced it's effects on public and private property, and it's consequent effects on national prosperity. Notwithstanding the sound and salutary observations which occur in this essay, we question whether it's operation on the public mind will not be equalled or exceeded by a beautiful, and affecting little ballad, which we are happy in another opportunity of recommending, entitled *Scotland's Skaith, or the history o' Will and Jean—* 'owre true a tale \*!'

Art. ix is communicatated by Mr. Pew: the subject of it is the construction of reservoirs to preserve the liquors from stables, cattle-stalls, &c. A plate is annexed, which conveys a very good idea of the manner in which Mr. Powell, a farmer of Wilts, has contrived to collect the liquors from his pig-sties, stables, and cattle-stalls. 'The cow-stalls,' says Mr. Pew, 'stand nearly on the top, but a little on one side of a nap, and by means of gutters behind, the liquor is carried into a sink; which runs under the stable, where it meets, by the help of another sink, with the stable-liquor; and these, together with the liquor of the pigsties, run through an under-ground drain into the reservoir, into

\* This ballad was written by Mr. Hector Macneill. The upshot o' the history of o' Will and Jean, entitled 'the Waes o' War' was written by an anonymous author, and is, perhaps, equal to the ballad itself. They were both reviewed in the *Analyt. Rev.* vol. xxv, p. 42.

which Mr. Powell throws all kinds of weeds or other refuse, vegetable or animal matters, where it of course rots; if the weather proves wet, he stirs it well by means of poles, then draws up the hatch, and by means of the trenches, it is conducted to all or any part of the mead below, which mead is rendered almost incredibly productive by it; and the whole is, in general, at least a month before any of the watered meads I have seen, though I have occasion to go through many almost every day. If the weather proves dry, he throws open the reservoir, and casts the manure, at his leisure, where wanted.

The address of Mr. Davies, to the landholders of this kingdom, does great honour to his heart. After lamenting the comfortless, the wretched apartments of our labouring poor; and after having stated that it is the *interest* as well as the duty of land-holders, to provide such habitations for their labourers as are conducive to the preservation of their health, and likely to inspire the female part of the family in particular, with a spirit of cleanliness and modesty, he has submitted a variety of plans for cottages, which unite ornament with utility, and has given an estimate of their expense. Six plates, nearly executed, accompany this very interesting communication, which we heartily recommend to be consulted by any person who has ability and inclination to contribute his share in remedying a cause of such general and just complaint as the scarcity of comfortable cottages. The next article is a 'plan for the general prevention of poverty,' addressed some years ago in a letter to George Rose, esq., by Mr. Pew. The plan is in many respects excellent: that portion of it which gives the male or female pauper, who by accident, disease, or age, is rendered incapable of labour, a right to *demand* assistance to a certain extent, from the treasurer of the district, instead of degrading him into a servile and obsequious *petitioner*, has our hearty approbation; as has that clause also, which provides for the young children of a family, the idiotic, the insane, and the helpless in general. But we are not convinced of the justice, the necessity, or even the policy of establishing and supporting a fund for this purpose by compulsory payment. It is our opinion, that were the other parts of this plan to be carried into execution, and attended with that complete success which Mr. Pew so sanguinely anticipates, that compulsion would be absolutely unnecessary; if they were not attended with complete success, compulsion would be obviously unjust. In both cases it would be impolitic.

A plate is annexed to the description of Mr. Tugwell's improved pedometer, which indeed it would be impossible to understand without it. For the purpose of surveying, and admeasurement in general, whether of lands or roads, it appears to be extremely well calculated, uniting, in its operation, accuracy with expedition. Three articles succeed, communicated by Mr. Broughton, on the culture of the turnip-cabbage; some experiments are enumerated, from the results of which it appears, that this plant possesses some considerable advantages over the common turnip. 'These cabbages,' says Mr. Broughton, 'have a strong power of resisting putrefaction, and of course endure the frost and wet,

but particularly the latter, better than most plants. They are much more nutritive than the common turnip; and being of a closer texture, they contain more food in a given space. By standing up above the ground on footstalk, they are more ready come at when the ground is covered with snow.' Mr. Broughton took in forty large wether sheep, weighing on an average more than twenty five pounds per quarter; they were kept for two months, commencing on the 19th of December, on the turnip-cabbage, 'when the quantity [of ground] was measured and found to be a trifle more than one acre and a quarter, statute measure. Though these sheep were kept in a fattening way, yet they had no hay given them, twice only excepted: when after a considerable fall of snow, succeeded by rain, and that by a severe frost, the owner sent a little hay upon a horse, of which they ate but little, finding no difficulty in coming at their green food, in spite of the deep snow. My neighbours were not only struck with the great advantages of this crop over the common turnips in this respect; but likewise in wet weather, when the sheep were able to walk about them without the least detriment or waste.' From another experiment, Mr. Broughton concludes, that the turnip-cabbages may be used to great advantage as a *vegetable sea-store*: and that they would afford a very wholesome and agreeable food for sailors through long voyages, at a time when every other fresh vegetable would be entirely spoiled. Mr. B. sent two hamper baskets of them on board a vessel bound for Jamaica: 'The plants cut in a dry way, were divested of their leaves and roots, and packed with dry straw in hampers, with the stalks downward.' The following particulars were communicated by the captain on his return: 'The tops and stalks being cut off, and the rind stripped off, they were cut into slices, and boiled in fresh water, until they were soft, which usually took half an hour; they were then pressed and brought to table as mashed turnips, for which they were an excellent substitute, but much sweeter. We continued to use them in this manner, till towards the end of the month, when the weather becoming much warmer, we observed them not to be so good, and found that those which were hung up near the cabin-windows, in the pantry, and in the stair case, began to wither and shrivel, and appear yellow. Those which remained in the basket, with their roots downwards, were in a much better state. On the 1st of January, 1793, some of those in the latter state were dressed as follows: the roots and tops being taken off, but the rind left on, they were boiled in salt-water with the salt beef; the salt of which did not appear to have affected the inside much, after boiling three hours; they were then taken up, and the inside scooped out of the top, and were found to be much sweeter and better, and the colour yellower than any of the former ones boiled in fresh water.'

The last article in this volume is a particular return of an experiment made in sheep-feeding, by John Billingsley, esq. The object of the experiment was to ascertain what is the most profitable breed of sheep: in Jan. 1792, Mr. B. took the care of twenty nine two-tooth wethers, (sheep about one year three-quarters old) of six different sorts; they were kept together one whole year, were

weighed every month, were folded every night, and treated alike in all respects. The following was the general result of the experiment:

Sheep.	L.	s.	d.	per week per sheep.
Dorset, 5, paid for 48 weeks,	4	8	9,	or near 4½ d.
Glocester, 5,	4	4	1,	4 d.
Mendip, 5,	3	17	4,	4d.
Southdown, 4,	2	18	7,	2½ d.
Wilts, - 5,	2	9	9,	2½ d.
Leicester 5,	2	1	7,	2d. and 1s. 7d. over.

Mr. B. appears to have conducted his experiment with great accuracy and judgment. We now proceed to the

EIGHTH VOLUME, which opens with an 'Introduction' by the secretary, Mr. Matthews, containing an account of various topics of experiment and observation, which have engaged the attention of the society since the publication of the preceding volume. An object, which has been pursued with peculiar and unabated assiduity, is the enclosure of waste neglected lands: the ingenious secretary, in this elaborate and well-written introduction, has discussed the propriety of this important measure with candour and acuteness. The common objections, which are urged against the principle of enclosure, are stated at large, and are replied to with much animation and success: after which, the numerous advantages, which it is almost mathematically demonstrable must of necessity accrue, as well to the poor as to the rich, are expatiated on with feeling and with ardour. In the following extract is mentioned one advantage necessarily attendant on the general enclosure of waste-lands, which of itself would counterbalance a variety of objections; and which, if the poor cottagers were made sensible of it, would greatly contribute to the popularity of the measure.

Introd. p. xxiv.— An increase of the number of well-instructed labourers, is confessedly much wanted; and nothing can bid fairer for a general alteration in this important matter, than a new occasion for building cottages, and setting examples of neatness, and comfortable accommodation. Such new occasions must naturally arise among the effects of a general inclosure of waste and neglected lands. When we consider modern improvements, in the elegant simplicity of building, which has taken place of late years, and the emulation in useful arrangement and taste, which a general opportunity would occasion, we may venture to predict the most pleasing and happy effects from such an occurrence. The new and extensive example would naturally become a marked excellence in the country. As the occasional improvement of a few houses in an old and incommodious town, leads gradually to more general neatness, (when repairs become wanted) so the old country cottages and miserable huts, in which indolence, dejection, disease, and indelicacy, have been long propagated, will gradually become improved and re-built; and the allotment of land for useful garden purposes will become increased, to the improvement of the inhabitants in the essential articles of industry, health, decency, order, and contentment! The country would

would thus by degrees, and perhaps not by slow ones neither, acquire a new face of *civilization, respectability, and ornament.*

Mr. Matthews proceeds to make some useful observations on buildings in general, and attempts to account for that scarceness of comfortable accommodation for the labouring poor, which is so truly discreditable to our land-holders. After having stated the influence of domestic neatness on agricultural operations, the following remarks occur respecting the workman, which are too just and valuable to be overlooked :

Introd. p. xxxi.—‘ If he be accompanied in his labour by one or more of his own children, they will naturally emulate the taste of their father—and they will in general not fail to carry those ideas of useful exactness, alternately, from their cottage to the field, and from the field to their cottage. But if the cottage be so small, or ill contrived, so shattered and miserable, in its lights and covering, and ill-accommodated with garden ground, that it cannot be made healthful, pleasant, or profitable, they have not a reasonable motive to delight in it, or to exercise ingenuity and industry about it, in their morning and evening hours. Indeed, generally speaking, such miserable cribs have seldom any quantity of ground to exercise ingenuity and industry upon. A piece of potatoe ground is, perhaps, got at a distance :—this is inconvenient, by occasioning a waste of time—it detaches too much the eye of the father from his family—if he delight in his garden, it is in the wrong place—order and harmony at his home are the less preserved—his hut is the least object of his liking—it receives no regular share of his short attentions—he returns to it in the dark, merely as to a den, in which he may lie down—and from which he may depart again as soon as he can open his eyes.

‘ But, give to a young man, about to settle in a life of useful country labour, the requisites for domestick fixture and country enjoyment ; give him, at a reasonable rent, such as may pay the builder four per cent. for his money judiciously laid out, a cottage, simply, but neatly and conveniently built, with two or three sleeping rooms, in one of which his wife may lie-in with detached decency—give him a well of water—or place him by the side of a running stream—give him at least half an acre of adjoining ground—and give him an assurance of continuance, and of constant employ, on condition of his industry and general good conduct ; and you will most likely lay the foundation of much happiness, and much respectability—fix for life a faithful and grateful servant—and add to the strength of the country by the most healthy population. A sum, perhaps not exceeding 50l. or 60l. thus laid out, at moderate interest, may do all this!—For the sum of 500l. or 600l. laid out *together*, (which to many gentlemen would be no inconvenience) or at *different* times, (which to others might be more agreeable) may be produced a little colony of labourers, living in neatness and comfort ; a picture which, in the mind of a benevolent observer, would be a more lively and pleasing ornament than all the superfluous horses, and all the dog-kennels, in the universe. The annual expence of this human,

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Mr. Wagstaffe's 'preparation of seed-corn' is truly valuable; in common with many other farmers, whose crops were subject to that disease which is known by the names of smut, foot-brand, &c., he tried the various nostrums for its destruction, which different quack agriculturalists had recommended: at last, from the recommendation of an intelligent farmer, Roger Trefry, of Devonshire, the following process was successfully adopted for its prevention.

P. 314.—<sup>c</sup> The means are simple, and no other than immersing the seed in pure water, and repeatedly scouring it therein, just before it is sown or dibbled on the soil; whether well, spring, or river water, be used, it is indifferent, but repeated stirring and change of water is essential to remove the possible particles of infection that may have imperceptibly adhered to the seed: thus purified, the subsequent crop will be perfect in itself, and its seed (I am persuaded) successively so likewise, if there are no adjacent fields from whence this contamination may be wafted. Before I give you a series of experiments which have confirmed to me the complete cure of the disease in question, permit me to observe, that many years since, believing that this corrupt substance of smut occasioned its perpetuation, I took some grains of wheat from a stock that had been known not to be affected with smut; these grains I blackened with

with its dust, and the succeeding summer confirmed my opinion, as near half the produce was smut-balls.'—From a variety of judicious experiments it appears, that the simple cleansing of seed-corn, is an invariable preventative of the smut.

In Article xxviii is given a very accurate and interesting account of the new gaol at Dorchester; three neatly-executed plates accompanying it, of plans and elevations of its different parts.

We have purposely omitted to enumerate the many papers which these volumes contain on the cultivation of potatoes, on the cure of the curl, &c.; not that they are destitute of information, for almost any of them, perhaps, may be consulted with advantage; but the subject has been so repeatedly treated on in our review of former volumes of this, and of the Adelphi Society, that we did not conceive any adequate advantage could arise from extending this article, already long, with any disquisitions on the subject.

Respecting the object and persevering assiduity of the Bath Society, we have frequently spoken in terms of high approbation; and the volumes, which we have just been reviewing, amply authorize a repetition of that praise. When publication is in view, we must take the liberty, however, of intimating the necessity, even of fastidious selection, from that mass of papers which no doubt are communicated to the society. The practical farmer is bewildered in the choice of books; he is frightened at the vast load of publications which are offered for his perusal. The Bath Society will of course be cautious not to increase his perplexity, and will prefer those communications, which are distinguished by concise and simple information, to their more laboured and elaborate disquisitions.

L. L.

#### MEDICINE.

ART. x. *A Second Dissertation on Fever, containing the History and Method of Treatment of a regular Tertian Intermittent.* By G. Fordyce, M.D. F.R.S. &c. 8vo. 156 p. Pr. 3s. Johnson. 1798.

DR. FORDYCE here proceeds, on the plan which has been already noticed\*, to describe those appearances that are necessary for constituting a regular tertian fever, and to point out the manner of treating them. The history of symptoms is minute and particular, and shows, that the doctor has marked their progress with much precision and niceness of attention.

Although the doctor may be frequently right in the following position, we are afraid the exceptions will be more than he seems willing to admit.

P. 15.—\* It has been often observed, that regular tertians clear the constitution of all other diseases, and certainly on a good foundation. If a person, for instance, from twenty-five to forty years of age, should be afflicted with rheumatism, which is become habitual, and a regular tertian should take place, after it has gone through its course the rheumatism no longer recurs on

\* See Analyt. Rev. Vol. xx, p. 379.

the

weighed every month, were folded every night, and treated alike in all respects. The following was the general result of the experiment :

Sheep.	L.	s.	d.	per week per sheep.
Dorset, 5, paid for 48 weeks,	4	8	9, or near	4½d.
Glocester, 5,	4	4	1,	4½d.
Mendip, 5,	3	17	4,	4d.
Southdown, 4,	2	18	7,	3½d.
Wilts, 5,	2	9	9,	2½d.
Leicester 5,	2	1	7,	2d. and 1s. 7d. over.

Mr. B. appears to have conducted his experiment with great accuracy and judgment. We now proceed to the

EIGHTH VOLUME, which opens with an 'Introduction' by the secretary, Mr. Matthews, containing an account of various topics of experiment and observation, which have engaged the attention of the society since the publication of the preceding volume. An object, which has been pursued with peculiar and unabated assiduity, is the enclosure of waste neglected lands: the ingenious secretary, in this elaborate and well-written introduction, has discussed the propriety of this important measure with candour and acuteness. The common objections, which are urged against the principle of enclosure, are stated at large, and are replied to with much animation and success: after which, the numerous advantages, which it is almost mathematically demonstrable must of necessity accrue, as well to the poor as to the rich, are expatiated on with feeling and with ardour. In the following extract is mentioned one advantage necessarily attendant on the general enclosure of waste-lands, which of itself would counterbalance a variety of objections; and which, if the poor cottagers were made sensible of it, would greatly contribute to the popularity of the measure.

Introd. p. xxiv.—<sup>6</sup> An increase of the number of well-instructed labourers, is confessedly much wanted; and nothing can bid fairer for a general alteration in this important matter, than a new occasion for building cottages, and setting examples of neatness, and comfortable accommodation. Such new occasions must naturally arise among the effects of a general inclosure of waste and neglected lands. When we consider modern improvements, in the elegant simplicity of building, which has taken place of late years, and the emulation in useful arrangement and taste, which a general opportunity would occasion, we may venture to predict the most pleasing and happy effects from such an occurrence. The new and extensive example would naturally become a marked excellence in the country. As the occasional improvement of a few houses in an old and incommodeous town, leads gradually to more general neatness, (when repairs become wanted) so the old country cottages and miserable huts, in which indolence, dejection, disease, and indelicacy, have been long propagated, will gradually become improved and re-built; and the allotment of land for useful garden purposes will become increased, to the improvement of the inhabitants in the essential articles of industry, health, decency, order, and contentment! The country would

would thus by degrees, and perhaps not by slow ones neither, acquire a new face of *civilization*, respectability, and ornament.'

Mr. Matthews proceeds to make some useful observations on buildings in general, and attempts to account for that scarceness of comfortable accommodation for the labouring poor, which is so truly discreditable to our land-holders. After having stated the influence of domestic neatness on agricultural operations, the following remarks occur respecting the workman, which are too just and valuable to be overlooked :

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of the winter; and it appears to be most productive where the flints lie nearest the surface. The *long grass*, which is nourished by a succession of roots, scarcely penetrates an inch below the surface\*.

P. 44.—<sup>c</sup> These circumstances, which differ from common cases, seem to point to some powerful agent in vegetation, collected by the water, the progress of which is stopped by the flints, and not suffered to penetrate deep into the ground.

It is well known, that rain water, especially that of thunder showers, or water exposed to the influence of the atmosphere, where the elementary fire or electrical matter abounds, is much more fertilizing than that which is drawn from a well. It is also known, that water attracts, and is a great conductor of electrical matter; and I conceive that flints, like glass, are non-conductors, or bodies which will in great measure stop its progress.

It will not then be difficult to understand that the electrical matter, conveyed in the water, instead of penetrating deep into the ground, is obstructed by the flints †, and collected about the roots of the grasses, where it enters, and becomes a most active and powerful agent in vegetation.

Whether Mr. P.'s hypothesis be satisfactory or not, it is at least ingenious.

Mr. South's plan of a 'cheap and efficacious ventilator for preserving corn on ship-board,' is ingenious and useful, but without the assistance of a plate, any description would be unintelligible.

Art. 10 contains 'a detail of several experiments, with observations of the effects of gypsum or plaster of Paris, as a manure for sainfoin, cow-grass, dutch clover, &c.' These experiments were made by a gentleman of Kent in the years 1792, 1793, and 1794, upon light loams and poor calcareous soils, particularly chalk ones; the result of these experiments was extremely flattering.

The next article 'on wastes and enclosures,' is introduced by the following paragraph: P. 99.—<sup>c</sup> As the subject of inclosures, under the powers of a general inclosure bill, has engaged of late, and very deservedly, much publick and private attention, it is presumed the following extracts from COUNTY SURVEYS, respecting waste lands in those counties, will be acceptable to many of our readers; especially as they are accompanied by seasonable reflections on the important advantages of

\* 'Camden, in his Britannia, speaks [concerning this meadow] of its producing grass twenty-four feet long, which he calls "gramen caninum supinum longissimum nondum descriptum."

† The learned and celebrated Dr. Ingenhouz, of Vienna, has informed the writer that he has made experiments on flints, which prove them to be non-conductors, or bodies which stop the progress of electrical matter. He thinks that the intelligence conveyed in this paper is very important; and concurs with the writer in accounting for the fertility of the meadow.'

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inclosure.' Next follow *one hundred and forty pages of extracts!* This is book-making with a vengeance.

To Mr. Davis was adjudged the premium which the society offered for the best essay on the most practicable mode of giving an equitable compensation for tithes. We lament, that it is not in our power to state at large the *reasons* on which the mode is founded, which Mr. D., in this ingenious essay, has advised; we are prohibited by the limits of our Review. We may be allowed, however, to give the outlines of the plan. After some slight historical information on the subject of tithes, and some pertinent observations on the various modes of payment which at present prevail, Mr. D., who has long and actively been employed in settling commutations for tithes under enclosure acts of parliament, offers his reasons for the opinion, that the price of *wheat alone* is an improper ratio by which to fix the value of *all* tithes. 'It is not only evident,' says he, 'that the price of wheat does not govern the price of *all* the other titheable articles, but it is evident that the price of wheat fluctuates less than any other necessary of life, if taken on an average for any twenty years together; but the value of every commutation for tithes ought to fluctuate with the rise and fall of *every* commodity, as far as the case will admit, which is subject to tithes: *barley* and *oats*, as well as wheat, form the principal produce of arable land which is subject to tithes, the commutation for which, therefore, should be regulated by the value of *all those sorts* of grain. With respect to grass land, Mr. D. offers strong reasons for his opinion that *butter* is that single commodity, of a constant, invariable quality, of daily, regular, indispensable consumption in quantity; on the price of which, more than on the price of cheese, wool, calves, lambs, hay or any thing else, the price of every other production of grass lands depends.

P. 255.—' If therefore *butter* be, as I consider it to be, the only single commodity, by which the tithes of all the productions of grass lands can be regulated, in settling a commutation for the tithes of such lands; I propose, that the clerk of every market in Great Britain should be directed to make a weekly return of the price of *milk-butter* in such market, in the same manner as the returns of the prices of corn are made. And that in every commutation for tithes, the commissioners be directed to enquire, first, the several proportions of tithes arising in each parish, *from wheat, barley, and oats*, and other productions of *arable land*; and also the proportion arising from the *different productions of grass land*; and then should state what were the returns in the *London Gazette*, on the average of the year preceding, of the prices of *wheat, barley, and oats*, and also of the price of *milk-butter*, in that county.

' That the justices of the peace for each county should, yearly, at their Epiphany sessions, publish an account of the average prices of *wheat, barley, and oats*, and also of *milk-butter*, taken from the *London Gazette* for the year preceding, for that county. And that the difference in the prices between the year then last past, and the year in which the commutation was made, should be the ratio by

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Art. 15. *An accurate Mode of buying and selling Wheat by weight.* This article is communicated by Mr. Woods, who has illustrated his mode by a table, showing the value of a load of wheat of any given weight, from 2cwt. to 2cwt. 24lb. the sack, calculated from 8l. per. load progressively to 24l. per load. It is to be regretted, that some such mode as that which Mr. W. has suggested, has not long ago been adopted in the sale and purchase of wheat.

A few minor communications succeed, till we arrive at Dr. Anderson's letter to Sir John Sinclair, relative to the premium of 1000l., which was voted by parliament to Mr. Elkington for his improved method of draining. It is pretty generally agreed now, that Dr. Anderson has the merit of original invention on this subject; his letter to Sir John Sinclair is written in a very gentleman-like manner; it states his own claim firmly, without detracting from the merit of Mr. Elkington, or onerating him with the charge of piracy.

Mr. Wagstaffe's 'preparation of seed-corn' is truly valuable; in common with many other farmers, whose crops were subject to that disease which is known by the names of smut, foot-brand, &c., he tried the various nostrums for its destruction, which different quack agriculturalists had recommended: at last, from the recommendation of an intelligent farmer, Roger Trefry, of Devonshire, the following process was successfully adopted for its prevention.

P. 314.—'The means are simple, and no other than immersing the seed in pure water, and repeatedly scouring it therein, just before it is sown, or dibbled on the soil; whether well, spring, or river water, be used, it is indifferent, but repeated stirring and change of water is essential to remove the possible particles of infection that may have imperceptibly adhered to the seed: thus purified, the subsequent crop will be perfect in itself, and its seed (I am persuaded) successively so likewise, if there are no adjacent fields from whence this contamination may be wafted. Before I give you a series of experiments which have confirmed to me the complete cure of the disease in question, permit me to observe, that many years since, believing that this corrupt substance of smut occasioned its perpetuation, I took some grains of wheat from a stock that had been known not to be affected with smut; these grains I blackened with

with its dust, and the succeeding summer confirmed my opinion, as near half the produce was smut-balls.'—From a variety of judicious experiments it appears, that the simple cleansing of seed-corn, is an invariable preventative of the smut.

In Article xxviii is given a very accurate and interesting account of the new gaol at Dorchester; three neatly-executed plates accompanying it, of plans and elevations of its different parts.

We have purposely omitted to enumerate the many papers which these volumes contain on the cultivation of potatoes, on the cure of the curl, &c.; not that they are destitute of information, for almost any of them, perhaps, may be consulted with advantage; but the subject has been so repeatedly treated on in our review of former volumes of this, and of the Adelphi Society, that we did not conceive any adequate advantage could arise from extending this article, already long, with any disquisitions on the subject.

Respecting the object and persevering assiduity of the Bath Society, we have frequently spoken in terms of high approbation; and the volumes, which we have just been reviewing, amply authorize a repetition of that praise. When publication is in view, we must take the liberty, however, of intimating the necessity, even of fastidious selection, from that mass of papers which no doubt are communicated to the society. The practical farmer is bewildered in the choice of books; he is frightened at the vast load of publications which are offered for his perusal. The Bath Society will of course be cautious not to increase his perplexity, and will prefer those communications, which are distinguished by concise and simple information, to their more laboured and elaborate disquisitions.

L. L.

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MEDICINE.

ART. x. *A Second Dissertation on Fever, containing the History and Method of Treatment of a regular Tertian Intermittent.* By G. Fordyce, M.D. F.R.S. &c. 8vo. 156 p. Pr. 3s. Johnson. 1798.

DR. FORDYCE here proceeds, on the plan which has been already noticed \*, to describe those appearances that are necessary for constituting a regular tertian fever, and to point out the manner of treating them. The history of symptoms is minute and particular, and shows, that the doctor has marked their progress with much precision and niceness of attention.

Although the doctor may be frequently right in the following position, we are afraid the exceptions will be more than he seems willing to admit.

P. 15.—' It has been often observed, that regular tertians clear the constitution of all other diseases, and certainly on a good foundation. If a person, for instance, from twenty-five to forty years of age, should be afflicted with rheumatism, which is become habitual, and a regular tertian should take place, after it has gone through its course the rheumatism no longer recurs on

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\* See *Analyst. Rev.* Vol. xx, p. 379.

the same exposure to cold or moisture, as it would have done if no such disease had taken place.

‘ If a person has been subject to indigestion, flatulency, or disposition to acidity in the stomach and intestines, after the tertian has gone through its natural progress, these appearances in the intestinal canal no longer take place. Sometimes, habitual inflammation, or cutaneous eruptions, leave the patient during the course of a regular tertian, and do not afterwards return, although this more rarely happens than in other habitual diseases. So epilepsy, hysterical affection, and all other diseases which have become habitual, are in many instances removed. In many of these cases, however, no alteration is made by a tertian, and it likewise happens, that such diseases are alleviated, although not entirely carried off.’

A little farther on, we meet with an observation that is far from holding out a bright prospect to the physician. The author tells us, (p. 18.) that he has ‘ never seen nor can himself conceive any cause why a simple paroxysm of fever should go through its three stages, and terminate in health, much less why a regular tertian should begin, grow gradually more perfect, continue for some time in vigour, then gradually decay and go off; nor after so many conjectures which have been thrown away on this subject, does he expect that the cause of this will be known in his time.’

In considering the treatment of this disease, the doctor goes at some length into the nature of food, and the proper modes of administering it. On each of these he offers many useful hints. With respect to the periods of taking food, however, he may, perhaps, by some, be thought a little singular, if not visionary.

We shall present the reader with his plan of proceeding.

p. 43.—‘ To give an example in a regular tertian, whose paroxysms take place at ten in the morning, and where the intermissions have become regular and perfect. On the day on which the patient is perfectly free from the disease; breakfast in the morning may be, where the patient is accustomed to it, tea with milk and sugar, and bread with butter, not rendered empyreumatic with heat. The dinner, soup, fish, and meat, with fruits, all of such kinds as have been enumerated; but this variety only where the patient has been accustomed to it. The supper may consist of potatoes or rice, and milk, sago, or other things of the same kind, with a moderate quantity of wine.

‘ If the patient should sleep during the night before the paroxysm, nothing but a basin of barley-water should be given at six or eight in the morning. If instead of ten the paroxysm should not come on till twelve, or later, tea with bread and butter, or such other food may be given at eight in the morning. If the paroxysm should take place at ten, it will probably go off by eight in the evening; and the patient when he feels easy should eat sago, barley boiled down with a moderate quantity of wine, and bread with milk, &c.

‘ When intermissions again become irregular, towards the end of the disease no solid animal food whatever should be employed, but

but only such as are proper at the beginning of the disease, in more liberal quantity.

‘ To conclude, for the first fortnight food of easy digestion should be used; afterwards more nourishing food, according to the perfection of the intermissions; again food of easier digestion when they grow imperfect towards the end.’

This matter is still more clearly explained in the subsequent passage.

P. 50.—‘ The only food proper, where the disease puts on the appearance of continued fever at the beginning, excepting that exacerbations do not take place in the evening, are solutions of farinaceous matter: where there are crises at the beginning, although very imperfect, farinaceous matter in substance coagulated and boiled down again until soft, should form the nourishment: if the crisis at first should be nearly perfect, the food during the first, or even second week, should be farinaceous matter, and fruits; but in the second or third week, if the crisis should become perfect, or nearly so, milk not coagulated, and animal broth may be at first added, and sometimes solid animal food of easy digestion. When the crisis becomes perfect on the day on which the paroxysm does not take place, according to the state of the patient, food should be exhibited nearly in the same manner as in health. No solid food of any kind, and of fluids only solutions of farinaceous matter, should be allowed for eight hours before the coming on of the paroxysm. After the paroxysm is over, farinaceous matter in a solid form, broths or milk may be made use of on the day of the paroxysm; and finally, the stomach should be kept free from noxious matter by emetics.’

The remarks and cautions respecting the use of purgatives are certainly founded on just observation.

The observations on tone, and the means of restoring it when lost, as well as those on exercise, and the manner of employing it, are philosophical and just. We have long thought with the author, that many of the remedies administered with the view of restoring strength were of little real advantage.

The directions for the exhibition of cinchona, and some other remedies in the fever, may generally be consulted with advantage by practitioners. In this part, we have noticed a few conclusions which are curious. The author says, (p. 128.) ‘ that the bark of the cinchona, and probably all the medicines that act in a similar manner, have no power of taking off a fever when present, but only a power of preventing the return; or if they have any action on a fever when present, they tend to prolong it, and prevent a perfect crisis from taking place.’

Another is, (p. 133,) ‘ that if the cinchona be exhibited in such a manner as not to prevent the return of the paroxysms in the course of a few intermissions, that its effect is generally lost, and that it never can be exhibited afterwards in any dose, or in any manner so as to produce its effect in the manner it would have done if employed in a proper dose and mode from the first. Frequently its power of preventing the return of the paroxysm is totally lost, and therefore it is of the utmost importance to use it at

at the beginning in such preparations and quantities as to be effectual.'

And at page 153, we are told, that 'there seems to be a great error in the view of remedies employed in fever; practitioners frequently making no distinction between those used to cure the disease itself, and those employed to remove accidents that have arisen in it, although such distinctions are extremely necessary to be made. If, for example, in the course of a tertian, a pleurisy should happen to arise, taking away a quantity of blood would be a powerful remedy for the pleurisy, but although the pleurisy were removed, the intermittent tertian would go through its course just as if no blood had been taken away, excepting that the patient would be rendered weaker.'

How often the doctor has seen pleurisy take place in the course of a tertian fever, we are not here informed; we are disposed to believe, that it has not been very frequently.

This, like most of the author's tracts, contains much ingenious reasoning, and some novelty of remark.

**ART. XI.** *Medical Reports, on the Effects of Water, cold and warm, as a Remedy in Fever, and Febrile Diseases; whether applied to the Surface of the Body, or used as a Drink: with Observations on the Nature of Fever, and on the Effects of Opium, Alcohol, and Inanition.*  
By James Currie, M. D. F. R. S. &c. 8vo. 314 pages. Price 6s. boards. Liverpool, M'Creery; London, Cadell and Davies. 1797.

THE records of medicine contain various notices of the successful application of water to the surface of the body, in fever and febrile diseases; and of late, the practice has been frequently followed in hospitals and private houses. But it has neither been appreciated, nor reduced to rule. Our author refers the origin of his trials to a narrative by Dr. Wright, in the London Medical Journal for 1786. This gentleman, having been infected by febrile contagion, caused buckets of sea-water to be thrown over him. He found instant relief; and by continuance of the process for three days, the fever was stopped. Equally good effects were produced on the same occasion by the same method in another case.

Dr. Currie has imitated and improved this practice. His experience in low fever is ample; his cases fair; and we believe, that he will have earned the praise of ascertaining the full value of what had been studied with little care; and of reducing what was before altogether vague, to a certain rule. Here is the statement of that rule.

P. 15.—' The exacerbation usually occurs in the afternoon, or evening, the remission towards morning. These exacerbations are marked by increased flushing, thirst, and restlessness. If the heat of the patient be, at such times, taken by the thermometer, it will be found to have risen one or two degrees in the central parts of the body, above the average heat of the fever, and still more on the extremities.—The safest and most advantageous time for using the aspersion or affusion of cold water, is when the exacerbation is at its height, or immediately after its declination is begun; and

and this has led me almost always to direct it to be employed from six to nine o'clock in the evening; but it may be safely used at any time of the day, *when there is no sense of chilliness present, when the heat of the surface is steadily above what is natural, and when there is no general or profuse perspiration.*—These particulars are of the utmost importance.

1. If the aspersion of cold water on the surface of the body be used during the cold stage of the paroxysm of fever, the respiration is nearly suspended; the pulse becomes fluttering, feeble, and of an incalculable frequency; the surface and extremities become doubly cold and shrivelled, and the patient seems to struggle with the pangs of instant dissolution. I have no doubt, from what I have observed, that in such circumstances, the repeated affusion of a few buckets of cold water would extinguish life. This remedy should therefore never be used when any considerable sense of chilliness is present, even though the thermometer, applied to the trunk of the body, should indicate a degree of heat greater than usual.

2. Neither ought it to be used when the heat measured by the thermometer is less than, or even only equal to the natural heat, though the patient should feel no degree of chilliness. This is sometimes the case towards the last stages of fever, when the powers of life are too weak to sustain, or react under, so powerful a stimulus.

3. It is also necessary to abstain from the use of this remedy when the body is under profuse perspiration, and this caution is more important in proportion to the continuance of this perspiration. In the commencement of perspiration, especially if it has been brought on by violent exercise, the affusion of cold water on the naked body, or even immersion in the cold bath, may be hazarded with little risque, and sometimes may be resorted to with great benefit. After the perspiration has continued some time and flowed freely, especially if the body has remained at rest, either the affusion or immersion are attended with danger, even though the heat of the body at the moment of using them be greater than natural.—Perspiration is always a cooling process in itself, but in bed it is often prolonged by artificial means, and the body is prevented from cooling under it to the natural degree, by the load of heated clothes. When the heat has been thus artificially kept up, a practitioner, judging by the information of his thermometer only, may be led into error. In this situation, however, I have observed that the heat sinks rapidly on the exposure of the surface of the body even to the external air, and that the application of cold water, either by affusion or immersion, is accompanied by a loss of heat and a deficiency of re-action, which are altogether inconsistent with safety.—Each of these points will be illustrated more fully in the sequel.

Under these restrictions the cold affusion may be used at any period of a fever; but its effects will be more salutary in proportion as it is used more early.'

The internal use of cold water is governed by the same laws, and so is its use in febrile disorders, as the small-pox, concerning which some facts occur in the present publication.

To the considerations on fever succeeds an inquiry concerning the disease that arises from drinking cold liquids after severe exercise.

We

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We are of opinion, that the author has successfully treated this important subject;—no small merit, when we advert to the perplexity in which it has been always involved. The simple result is, that the application of cold to the surface or stomach is less dangerous, as the body is more heated; when the body is losing, or has just lost its heat, it's more or less dangerous. Dr. C. thinks, that cold may be more freely applied in continued fevers than in intermittents, and in these than upon exercise, because, in the former cases, the body 'more firmly retains its heat.' All this we invite the reader to see well explained in the original work.

Here Dr. C. chooses to interpose reflections on the cold bath in convulsion and in insanity. He then proceeds to review the doctrines of various authors respecting fever. He briefly recites the principles of each theorist, and then gives theory to the dogs. 'Dismissing therefore, as far as is possible, all theories from the mind, let us briefly consider the process of nature in fever,' p. 145. How great, after this resolution, was our surprize, to find a doctrine delivered which, to our perception, has *the very effigies, the very aspect, the very physiognomy* of the mechanical doctrine of Cullen! let the reader judge.

p. 150.—' Debility of a peculiar kind, is then the first operation of the poison producing fever—the necessary consequence, or as some contend, the concomitant effect, is a spasm, or contraction of the arteries; but more especially of the extreme vessels, and the capillaries of the surface—hence follows an accumulation of blood on the heart and lungs—the re-action of those organs—the generation of morbid heat—and of morbid association.' This strikes us the more, as the latest author before the present, on fever, after equally disclaiming theory, with equal seeming inconsistency, produces the same, or a similar doctrine. We perceive, indeed, that Dr. C. thinks the experienced will object little to this view of fever. But must not all, that refuse assent to Dr. C., absolutely reject it? The explanation of the effect of cold water, deduced from these premises, will easily be anticipated.

p. 161.—' The sudden, general, and powerful stimulus given to the system, dissolves the spasm on the extreme vessels of the surface, and of the various cavities of the body: the sudden and general evaporation carries off a large portion of the morbid heat accumulated under the skin; and the healthy action of the capillaries and exhalents being restored, the remaining superfluous heat passes off by sensible and insensible perspiration. The stimulus of morbid heat and of morbid stricture being removed, the inordinate action of the heart and arteries subsides, and the harassed, and toil-worn patient sinks into that peaceful sleep which nature has provided as the solace of our pains and sorrows, and the restorer of our strength.'

Without doubt, the effect of cold will easily adapt itself to every possible hypothesis of fever, that shall be founded on the actions of the living solid. Whatever kind of action shall be fixed upon, no ingenuity will be found requisite to discover, that sudden cold destroys, or to a certain degree disturbs, that action. The double effect in the above quotation seems not well imagined. The increase of heat is accompanied, if we rightly conceive the theory, with a relaxation of spasm. Indeed, it appears from Dr. C.'s own thermometrical

metrical observations, that, during the prevalence of the supposed constriction, the temperature of the body is several degrees below the healthy standard.

Our author had affirmed that cold ablution, and cold liquors, to a certain quantity, are salutary during the excitement produced by exertion; and most salutary at the highest point of excitement. He lays it down, as we have already stated, that there is a gradation in the propriety or extent of the practice, depending upon the occasional cause of the heat-producing action of the capillary vessels. Now, in the case of temperature increased by muscular exertion, will he contend for the precedence or concomitancy of spasm? Why then should he introduce it into the case of temperature increased by the exciting causes of fever? Has he not himself warranted us to assume, that we have here only a difference in degree, not a difference in kind?

We must refrain from pushing these interrogations further, in order to notice a remark at the foot of p. 145. 'It appears to me,' says our author, 'that whatever the nature of the vital energy may be, it does not act in a way that admits the relations of quantity to be applied to it.' This, we confess, passes our understanding. We cannot conceive how any action or power in nature can be so circumstanced, as not 'to admit the relations of quantity to be applied to it.' We may not have a measure for certain actions or powers; but how they can fail to be greater or less, we wish the author to explain, if he can.

To the facts and reasonings concerning ablution with cold or tepid water, in which many things worthy of notice occur, beside those on which we have touched, are subjoined two interesting chapters. The first treats of the population of Liverpool, and the prevalence of fever there: the second controverts the doctrine of inhalation by the skin, and is well worth the attention of experimental physiologists.

If the proverb, that *one half the world knows not how the other lives*, needed confirmation, we know not where stronger confirmation could be found, than in the former of these two chapters. Who, that has been at any pains to inform himself concerning the great commercial town of Liverpool, has not heard of its healthiness? Its accommodations for shipping scarcely stand higher in the report of some boasters, than this advantage. Dr. C. quotes from the *Liverpool Guide*, a passage, according to which, infectious fevers are 'never known to prevail.' He himself says, that the upper classes of inhabitants are not often subjected to their ravages, p. 201. But how stands the fact with regard to the lowest class?—Let our author answer.

p. 202.—'Of the inhabitants of Liverpool, it is ascertained, that about 7,000 live in cellars under ground, and nearly 9,000 in back houses, which in general have an imperfect ventilation, especially in the new streets on the south side of the town, where a pernicious practice has lately been introduced of building houses to be let to labourers, in small confined courts, which have a communication with the street by a narrow aperture, but no passage for the air through them. Among the inhabitants of the cellars, and of these back houses,

houses, the typhus is constantly present, and the number of persons under this disease, that apply for medical assistance to the charitable institutions, the public will be astonished to hear, exceeds 3,000 annually.'

Some pages lower, we have a tabular view of the fever-cases on the books of the dispensary, from 1780 to 1796 inclusive, upon which Dr. C. remarks:

P. 211.—‘ Thus it appears, that of 213,305 patients admitted in seventeen years at the dispensary, 48,367 have laboured under typhus; nearly a fourth of the whole; an immense proportion!’ B. W.

ART. XII. *An Essay on the medicinal Properties of factitious Airs. With an Appendix, on the Nature of Blood.* By Tiberius Cavallo, F.R.S. Svo. 270 pages. Price 5s. in boards. Dilly. 1798.

THE aerial department of medicine has now been cultivated for some time by intelligent practitioners, but the results of their trials have not yet sufficiently shown the powers of the fluids which they have employed, or obviated all the doubts entertained respecting their use.

The author of the present essay therefore modestly informs us, that,

Pref. p. i.—‘ The desire of extricating the subject from the conflict of contrary opinions, established prejudices, and opposite interests, has induced the author, perhaps too hastily, to publish the present work, which, in every sense of the word, deserves the epithet of imperfect. But he hopes that the importance of an object so highly interesting to the human species, may palliate, if not justify, the imperfections of the performance, which might, perhaps, have been less excusable in other subjects.

‘ To exhibit a concise view of ascertained facts, to separate them from suppositions and hypotheses, and to point out the ways of investigating the farther use of factitious airs, has been the author’s principal aim in the compilation of the present essay.’

Though an admirer of the ingenuity, caution, and perseverance of many of those, who have been engaged in exhibiting aerial fluids, the author has here, perhaps, properly avoided complimenting them.

The plan of the essay is this. P. iv.—‘ The first four chapters contain such facts as may be of theoretical use in the applications of aeriform fluids, and in the investigation of their action, independent on medical cases. The fifth chapter exhibits a concise view of the modern theory of aerial fluids, and of the processes that are principally depending thereon, such as respiration, combustion, &c. The sixth and seventh chapters shew the practical application of those fluids by way of remedies to the human body; and this practice is exemplified in the eighth chapter, in which a select number of authentic cases is related. The ninth, or last chapter, contains several practical remarks, hints, &c. which could not be conveniently inserted in the preceding part of the work.

‘ Lastly, a dissertation on the nature and properties of blood has been added by way of appendix, that fluid being evidently and principally concerned in respiration, and in the general dependence of the animal existence on the aerial fluids.’

Of the use of a mixture of old and new chemical terms we cannot approve; it is more likely to create confusion, than to render the author's meaning less equivocal, or more generally intelligible. The first two chapters contain an account of the principal properties of such airs as have been employed as remedies, and of the circumstances and phenomena that present themselves in breathing oxygen air; but we do not find any addition of new facts, or much novelty in the observations that are made on those that have been long known.

The following remarks, contained in the third chapter, it may not be improper to lay before the reader.

P. 41.—‘I would not,’ says Mr. Cavallo, ‘be understood to assert or think that the action of the unrespirable gasses consists merely in lowering the quality of common air, or of oxygen air; for that purpose could be more commodiously answered by breathing a certain quantity of common air longer than in the usual way. The fact is, that besides rendering the common or oxygen air less respirable, each particular gas imparts peculiar and remarkable properties to the mixture, which mixtures are of course applicable to particular cases. With respect to those mixtures, much has been already ascertained; but a great deal more remains to be examined and tried under a variety of circumstances, to which object we must look forward with anxious expectation.’

We here meet with some other observations and cautions that interest the pneumatic practitioner.

In the detail of facts on the application of elastic fluids to other parts of the body beside the lungs, we have nothing of any importance that is new.

The subject of respiration is equally curious and interesting; and, although the late discoveries in chemistry have thrown much light on it, there are still many difficulties to be removed. A passage or two may not be unentertaining or unuseful.

P. 81.—‘By an easy application of those facts to the phænomena of respiration, we are led to conclude, first, that the redness which the blood acquires in the lungs, indicates a real oxygenation of that fluid; secondly, that the oxygen is slightly attached to the blood, for the blood easily parts with it at the extremities of the arteries; thirdly, that the oxygen, which is deposited by the blood at the extremities of the arteries, enters into combination with, and gives firmness and solidity to, those particles of matter which give increment and stability to the animal frame; fourthly, and lastly, that as the bond of union between the blood and the oxygen is not very strong, and as the union of the oxygen with other substances at the extremities of the body is much stronger, therefore it seems evident that the caloric of the oxygen air is not entirely evolved from it in the lungs; but that the greater portion of caloric is evolved at the extremities of the arteries, where the oxygen is more powerfully attracted by other substances than it is by the blood in the lungs. Hence it follows, that the origin of animal heat does not exist in the lungs only, but that it takes place, more or less, in every part of the body. And this shews why the whole body is nearly of the same temperature; whereas, if the caloric were evolved in the

lungs only, that part of the body would be much warmer than any other, which is not the case.'

Mr. C. suggests it as a matter not improbable, that ' both the carbonic acid gas and the water, instead of being formed in the lungs, may come out of the blood, through the exhaling pores of that organ, ready formed, the blood having originally received it in that state from the chyle,' &c. To us, however, it appears much more probable, that these substances are formed in the lungs by new combinations.—But hear the author's ingenious arguments in favour of his supposition.

p. 85.—' It is difficult to account for the formation of the carbonic acid gas, and of the watery vapour in the lungs; for if those fluids be really formed in that organ by the combination of the carbure, and of the hydrogen, with the oxygene of the inspired air; the whole, or nearly the whole, of the oxygen air would be so expended, and little or none of it would remain to be imbibed by the blood. The caloric likewise would be employed in the formation of those fluids, instead of being dispersed through the body. Is it not therefore more natural and more satisfactory to suppose, that both the carbonic acid gas, and the water, are separated from the blood in the lungs, but not formed in that organ? It is certain that carbonic acid gas is introduced into the stomach by the aliment; and it is certain that the chyle conveys it to the blood, why then should we suppose that there is another formation of this gas in the lungs? As for the watery vapour, we may account for it in the same manner; and indeed the exudation of water through the internal membranes of the human body, is so generally practised by nature for the purpose of keeping those membranes, &c. soft and pliant, that it would be irregular not to admit the same exudation of water in the lungs also.'

The chapters containing directions for the application and administration of aerial fluids in the cure of disorders, with the medical cases and practical remarks, are, in many respects, interesting to practitioners, and comprehend much useful, as well as necessary, matter. From the cases it may be fairly concluded, that, notwithstanding the misapplication and abuse of these remedies in different instances, they are, on the whole, capable of doing much good when administered with judgment.

On the nature of the blood, Mr. C. has done little more than bring the materials, that have been supplied by others, into a narrower compass, and place some of them in clearer points of view.

On the whole, the author's chief endeavour, in this work, seems to have been, the collecting, examining, and methodizing of the various facts that have presented themselves; and, by thus affording a more distinct view of the subject, to promote the use and prevent the abuse of aerial remedies. And, in this point of view, his publication will certainly be found valuable.

A. R.

ART. XIII. *An Inquiry into the Causes and Effects of the Vario'æ Vaccinæ, a Disease discovered in some of the Western Counties of England, particularly Gloucestershire; and known by the Name of the Cow Pox.* By Edward Jenner, M. D. F. R. S. &c. 4to. 75 pages, and coloured plates. Price 7s. 6d. Law. 1798.

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THE author of this inquiry observes, that the cow pox has been long known to farmers in the west of England: but that it's origin and effects have not been, till of late, properly ascertained. The disease appears on the nipples of cows, in the form of irregular pustules, which are, at first, of a pale blue, or somewhat livid colour, and surrounded by an extensive border of inflammation. These pustules often terminate in phagedenic ulcers, which prove extremely troublesome. The animals become feverish: and the secretion of milk is lessened. Domestics employed in milking the cows are presently affected about the joints, and at the extremities of the fingers, and sometimes on the wrists, with small vesications, or pustules. These enlarge, and suppurate quickly: they appear of a bluish colour, and have always a circular form, their edges being more elevated than their centres\*. Tumours arise in the axillæ: after which a considerable disorder of the constitution takes place for one, two, three, or four days, and is succeeded by ulcerations on the hands, very difficult to heal, and often phagedenic. Sores are likewise produced on the lips, nostrils, eyelids, &c., from carelessly rubbing these parts with the infected fingers.

Dr. J. is of opinion, that the cow pox is not generated by any previous disease of the cow, but that it originates from another animal in a diseased state. The supposed mode of it's communication will be most properly delivered in the author's own words:

‘ In this dairy country a great number of cows are kept, and the office of milking is performed indiscriminately by men, and maid servants. One of the former having been appointed to apply dressings to the heels of a horse affected with *the grease*, and not paying due attention to cleanliness, inadvertently bears his part in milking the cows with some particles of the infectious matter adhering to his fingers. When this is the case, it commonly happens that a disease is communicated to the cows, and from the cows to the dairy maids, which spreads through the farm until most of the cattle, and domestics feel it's unpleasant consequences.’

The circumstance which principally demands attention, in regard to the cow pox, is, that any person, who has been once affected with it, will never afterwards take the small pox, either by exposure to variolous effluvia, or by inoculation. This point, as well as the truth of his idea, respecting the origin of the disease, the author has endeavoured to establish by a variety of cases and experiments.

It appears farther, that those who have had the small pox, either escape the cow pox, or are disposed to take it slightly: thus, by milking infected cows, they may get sores on the hand, without being sensible of any general disorder. Dr. J. however, allows, that the cow pox does affect the same individual repeatedly: but he observes, that the second and third attacks are, in general, much more slight than the first.

Some other remarks or inferences, made by the author from his cases and experiments, deserve to be noticed.

\* The pustules are well represented, in their different stages, by a series of coloured plates, drawn by E. Pearce, and engraved by Skelton.

1. He says, ' One instance has occurred to me of the system being affected by the matter issuing from the heels of horses, and of it's remaining afterwards unsusceptible of the variolous contagion; another, where the small pox appeared obscurely; and a third, in which it's complete existence was positively ascertained. In order, therefore, effectually to shield the constitution from the small pox, it is necessary that a disease be generated by the morbid matter from the horse on the nipple of the cow, and passed through that medium to the human subject.'

' 2. When the cow pox was inoculated, pain in the axillæ, and febrile symptoms commenced on the 6th or 7th day after inoculation, and continued till the 10th. The appearances of the incisions, in their progress to a state of maturation, were much the same as when produced, in a similar manner, by variolous matter. The only observable variation consists in this, that the fluid of the cow pox remains limpid nearly to the time of it's total disappearance, and never becomes purulent, as in the direct small pox.'

' 3. A child of five years old was inoculated with matter taken from the hand of one of the servants who had been infected by washing a mare's sore heels. He became feverish on the 6th day; but on the 8th was free from indisposition. Although the pustule somewhat resembled a small pox pustule, yet it's similitude was not so conspicuous as when excited by matter from the nipple of a cow, or by matter which had passed from thence through the medium of the human subject.'

Dr. J. had not an opportunity of inoculating the same child for the small pox. ' It, therefore, remains to be decided whether the matter of *grease*, passing immediately through the human constitution, will secure it afterwards from variolous infection.'

' Three men, who washed the mare's heels, were, in consequence, affected with sores in their hands, followed by inflamed lymphatic glands in the arms and axillæ, shiverings succeeded by heat, lassitude, and general pains in the limbs: but the disease terminated by a single paroxysm.'

' 4. Several children, and adults were inoculated from the arm of a boy, to whom the disease had been transferred, from a child five years and a half old, previously inoculated with matter taken from the nipple of an infected cow. The greater part of them sickened on the 6th day, and were well on the 7th; but in three of the number a secondary indisposition arose, in consequence of an extensive erysipelatous inflammation, which appeared on the inoculated arms; and which seemed to arise from an enlarged, painful state of the pustule. This complaint was relieved by the application of mercurial ointment to the inflamed parts.'

' 5. From the arm of one of the above patients four other children were inoculated. One did not take the infection. The arms of the rest inflamed, with the usual attendant symptoms. In order to prevent the diffuse, painful inflammation, a little mild caustic, ~~made with equal parts of quicklime and soap~~, was applied on the vesicle formed by the virus, and suffered to remain on it for six hours. This application answered the purpose, and gave the child-  
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ren no uneasiness. Moreover, within an hour afterwards, the febrile symptoms ceased \*.

\* 6. Three of the children thus inoculated, were, sometime afterward, inoculated with active, variolous matter: but the inflammation round the incisions subsided on the 4th day, and was scarcely perceptible on the sixth. No symptom of indisposition followed.

The above experiments prove, that the matter, in passing from one human subject to another, through five gradations, had lost none of it's original properties.

In some general observations, subjoined to the cases, Dr. J. offers several hints to the consideration of inoculators of the small pox; and prosecutes farther the proper subject of his inquiry. He thinks, 'the disease is produced only by the thin, darkish-looking fluid oozing from the newly-formed cracks in the heels of horses, which is similar to the fluid discharged from erysipelatous blisters.' Pus, taken from old sores, seems to produce 'simple inflammation,' but not the cow pox. 'The activity of the virus is much increased after it has acted on the nipples of the cow; for the horse very seldom affects his dresser with sores, whereas, infected cows almost always convey their disease to the milk maids.' Dr. J. likewise thinks it probable, 'that not only the heels of the horse, but other parts of the body of that animal are capable of generating the virus which produces the cow pox.'

With regard to the origin of the small pox, Dr. J. queries, 'may it not be reasonably conjectured, that the source of the small pox is morbid matter of a peculiar kind, generated by a disease in the horse; and that accidental circumstances may have again and again arisen, still working new changes upon it, until it has acquired the contagious, and malignant form, under which we now commonly see it making it's devastations amongst us? May we not also conceive, that many other contagious diseases owe their present appearance not to a simple, but to a compound origin?'

Lastly, Dr. J. proposes to substitute the inoculation of the cow pox, in place of that of the small pox. 'Inoculation of the small pox,' he observes, 'often produces deformity of the skin; and always creates a painful solicitude, especially in families predisposed to take the disease unfavourably. It's effect is uncertain, as to the number of pustules which may be produced; and their excess is what we chiefly dread in the small pox. In constitutions disposed to scrophula, the inoculated small pox, however mild, frequently rouses into activity that distressful malady.'

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\* The author asks, 'what would a similar treatment produce in inoculation for the small pox?'

We are happy in being able to answer this question, on the authority of Dr. Woodville, physician to the Small Pox and Inoculation hospitals. He 'applied caustic to the inoculated part, in two cases, a few hours after the eruptive symptoms had commenced; and though the eschar occasioned by it extended beyond the margin of the variolous inflammation, yet the small pox proceeded in it's course, and a considerable eruption supervened.'

The advantages of inoculating the cow pox, instead of the small pox, are stated nearly as follows:

- ‘ 1. It clearly appears that the former process would leave the constitution in a state of perfect security from the infection of the small pox.
- ‘ 2. In the cow pox no eruption of pustules takes place over the body.
- ‘ 3. The disease, when received, cannot be communicated to other persons by effluvia; nor, perhaps, by simple contact, unless there be some abrasion of the cuticle.
- ‘ 4. No fatal effects have ever been known to arise from the cow pox, even when impressed in the most unfavourable manner, so as to produce extensive inflammations and suppurations on the hands.’

We have thus endeavoured to present our readers with a full analysis of the first publication in this country, on a subject, which if not wholly new, is at least of great importance. More experiments will, however, be thought necessary, before the practice, recommended by Dr. J., can be extensively adopted. The truth of his idea, respecting the origin of the cow pox, might have easily been put to the test, by ascertaining whether the fluid discharged in the grease of horses, when applied to the nipple of a cow in the usual mode of inoculation, would produce the disease in question. This trial will, no doubt, be made by Dr. J. whenever an opportunity offers.

It is no more than justice to allow, that the doctor has proceeded in his investigations, hitherto, with candour, and moderation. In concluding his work, he says, ‘ conjecture has been occasionally admitted in order to present objects of inquiry to persons well situated for such discussions;’ and he, at the same time, expresses his intention ‘ to prosecute the subject yet farther, being encouraged so to do by the hope of its becoming essentially beneficial to mankind.’ M. S.

**ART. XIV.** *The Duties of a Regimental Surgeon considered: with Observations on his general Qualifications; and Hints relative to a more respectable Practice, and better Regulation of that Department; wherein are interspersed many Medical Anecdotes, and Subjects discussed, equally interesting to every Practitioner.* By R. Hamilton, M. D. &c. 2 vols. 8vo. 2d Edit. corrected. 680 pages. Price 12s. bds. Johnson and Longman.

THE duties of the regimental surgeon are so numerous, so important, and so various, that it becomes a matter of great consequence, that they be clearly defined and perfectly understood. In order to accomplish these purposes, Dr. Hamilton long ago prepared the work now before us, and presented it to military practitioners\*. We have at present, therefore, only to notice the improvements and corrections, that have been made by the able author, in bringing forward this edition. These have been introduced with much attention to the various subjects of the treatise, and in so judicious a way, that we have little hesitation in saying, the work, in its present state, is by far the best that we have met with on military medical practice.

But though the additions that have been inserted, enable us to speak thus favourably of the performance, we feel much regret in

\* See Analyt. Rev. Vol. xxiv, p. 276.

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finding, that the author's indifferent state of health prevented him from rendering them more numerous. 'I trust, however,' says he, (Adv. p. i.) 'it will be found that nothing material for the young army surgeon's consideration is omitted; and that there are several things also which the veteran in army practice need not disdain to peruse. In some parts I may appear prolix, and thus have rendered my observations less interesting to the lovers of elegant composition. But I had rather be minute than defective; and I hope in this I shall escape the reader's censure, when he perceives it is the young and inexperienced in military medical duties that my work is principally calculated to instruct.'

For another improvement we find this mode<sup>3</sup> apology offered:

Adv. p. i.—' Among other additions I have given a description of a *tournequette* lately improved, and brought into use. It may be, perhaps, more known, and its application more common than I am aware of; there can be no harm, however, in laying it before the reader; he that is acquainted with it may pass over this part of my subject: and such as have not before seen this instrument, will doubtless think it proper to provide themselves with it, and recommend them, as I have ventured to do, as a part of a soldier's accoutrements on actual service.'

A. R.

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NOVELS.

ART. xv. *The Young Philosopher: A Novel.* By Charlotte Smith. 4 Vols. 12mo. 1236 pages. Price 16s. sewed. Cadell and Davies. 1798.

THE present production is certainly not calculated to lessen the reputation which Mrs. Smith has deservedly acquired in this species of composition. The story, in which two distinct narrations are connected, possesses considerable merit and interest; the characters are drawn with spirit, and well sustained; the incidents contrived and managed with ingenuity and effect; the whole is pervaded by a vein of good sense, liberal sentiment, and just observation; enlivened by a fertile and cultivated imagination; and composed in a style easy, agreeable, and appropriate. Curiosity is excited and attention kept alive throughout; in the perusal of four volumes, containing 1236 pages, we were sensible of no degree of languor or satiety. The title is not happily chosen; young Delmont, the hero of the tale, is too much the victim of his affections, and, in the case of his profligate brother, for whom he impoverishes himself, the slave of his prejudices, to merit the appellation of a *philosopher*: he is, perhaps, a more interesting character, *an amiable man*. The story of Glenmorris is conceived with great interest and spirit, but the form in which it is related is by no means colloquial; a manner difficult to preserve, and therefore injudiciously attempted in narration—*conversation* is not the *forte* of our author. We are concerned that Mrs. S.'s *experience* should be of a nature to justify her repeated and severe attacks on a profession connected with learning, and, in its higher departments, with liberal inquiry and the spirit and manners of a gentleman: general censures are too apt to degenerate into

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into illiberality ; from the gall which, on this subject, has, on various occasions, mingled with our author's ink, her fate, we are obliged to conclude, has been peculiarly unfortunate. To detail the incidents of a work of this nature would be doing it injustice ; as a specimen which cannot fail of interesting the reader, we subjoin an extract from Mrs. Glenmorris's account of her persecutions, at the house of lady Kilbrodie, in the highlands of Scotland, during the absence and apprehended death of her husband.

Vol. II. p. 105.—“ During the first days of my enforced abode among them, I sunk into such dejection, that I hoped and believed my wretchedness was nearly at an end ; but my faithful Menie, the servant who was suffered to follow me, exerted herself to support my failing courage, and by degrees succeeded. Her principal arguments were founded on the preservation of my unborn infant ; and on the hope that Glenmorris, though wounded and a prisoner, might yet survive, and hereafter return to bless me and his child. The natural love of life at my age, and the natural strength of my constitution, insensibly conquered even the additional discomforts of my present abode. I once more suffered Menie to lead me out ; I saw once more the light of the sun shining on the distant mountains, for his beams were yet too remote to be felt or seen in the dark and inhospitable vale of Kilbrodie.

“ But it was very soon visible that my recovery, my health, and the birth of my child, were circumstances which were not desired by my hosts. In proportion as I seemed to resist the bitterness of my destiny, and likely to emerge from the gloom that overwhelmed me, the countenance of the old gentlewoman became darker towards me. She perpetually annoyed me with her irksome presence, and talked to me of the judgments of heaven, which she said always pursued, and sooner or later overtook, undutiful children. She deplored the condition of her kinsman's soul, who doubtless, she said, had died in a state of reprobation ; adding, that she had caused prayers to be put up for his poor sinful spirit in her chapel, and hoped I should repent me of the great wickedness of having left my affectionate parents to run off with him. I had listened to such cant before ; and though it shocked me to hear Glenmorris thus named, I despised the folly of the old hypocrite as much as I detested her cruelty. But she soon opened other batteries upon me, which she thought must answer her inhuman purpose. As the time of my lying-in approached, she caused the superstitions of the country to be brought forward, to alarm me with ideas of danger and dread of death.

“ Sometimes, portentous sounds were heard in the air ; and at others the \* corpse candle was seen to go from my chamber to the burial ground of the abbey. The cry of an english bogie or sprite

“ \* In certain places the death of people is supposed to be foretold by the cries and shrieks of Benshi, or the fairies' wife, uttered along the very path where the funeral is to pass ; and what in Wales are called corpse candles, are often imagined to appear and foretel mortality.

From PENNANT.

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was heard, intimating the death of a person of that nation—but that was rather a miscalculation on the part of those who directed this machinery, for I was not only *not* a native of England, having been born at Florence, but I had never been naturalized. This, however, the *graunie* did not know; though it helped me to repress such fears as might have arisen from the “cry of an *english ghast*\*!”

“ The old highlander, who had the care of the boats by which the lady Kilbodie supplied her house with fish, never went down to the sea but he returned with a tale of *kelpies of the maist eldritch kind*, *which spreeked around him*—and these stories were sometimes repeated in my presence as if by accident, and sometimes told to me with great appearance of concern by the old witchlike looking woman, who was, I found, engaged by the lady to attend me. This frightful creature boasted of possessing the gift of second sight, or at least a degree of prescience nearly approaching to it; and I soon was given to understand that she foresaw some great calamity was about to befall me.

“ These presentiments of evil are often the causes that evil really arrives, especially to persons in my circumstances, even when surrounded with every convenience, and assured of every assistance. On me, however, the cruel impressions thus endeavoured to be made would have had little effect, had I not known that the persons who prophesied, had the means of assuring the truth of their predictions. I now too clearly understood the reason of lady Kilbodie's officious zeal, which I had at first but imperfectly comprehended. I remembered an history I had read of the cruel machinations used to deprive a *countess de Guiche* of her child; and I saw in lady Kilbodie the same motive as influenced the perpetrators of that crime, with more easy means of effecting it.

“ The horror which seized on my mind is not to be described. Sometimes I so yielded to the influence of this dread, as hardly to have any other consciousness of my existence than that which fear impressed—and I refused to quit my bed to see the light, or to take any nourishment but what Menie gave me, first tasting it herself; then, roused by the still active principle of self-preservation, I tried to assume some degree of apparent cheerfulness, and went out with Menie, meditating on the possibility of escaping. But, alas! whether could I go? From the castle of Glenmorris could I have taken shelter there, the same pretence, and the same usurped power, might again have compelled me. I had neither money to procure the means of removal, by any carriage which could be obtained in that remote country, or strength to seek on foot a place where such might be hired. I now thought of writing to my father, and imploring his pity and forgiveness; now of throwing myself on the mercy of lady Mary, and then of trying to interest my sister, and

\* Dr. Johnson relates, in his *Journey to the Hebrides*, that in his passage from one place to another, one of the highland boatmen declared he “ heard the cry of an *english ghost*.”

† Related in *Les Causes célèbres.*

her lord, in my deplorable fate. But I doubted whether any letter of mine would ever reach my father, and even the mercy of my mother I thought of with terror. My sister might perhaps scorn and neglect me; and to her husband I was almost a stranger. And far from assisting me, they might fear my restoration to my father's favour as likely to be injurious to themselves. It was in vain I consulted with Menie. She was a scotch girl, who had never left the highlands, and was totally ignorant of any mode of life beyond them. All she could do was to weep with me, and to promise that nothing should induce her or force her to leave me.

" Every observation I made, every word that fell from lady Kilbrodie, now served to confirm my apprehensions. To secure to her son the succession of Glenmorris, it was necessary my child should perish; for that reason only, had it appeared to lady Kilbrodie worth her while to take me from my own house; that we should die together, was probably a yet greater object, and that we might indeed do so was the next wish I formed, after those that perpetually tempted me to try to escape were evidently fruitless.

" To a young mind, to one yet uninformed by sad experience, of how much wickedness avarice may render a human being guilty, it is hard to believe that such atrocity could exist, as I now imputed to this old woman. But her whole conduct, as well as that observed by her people by her orders, the dark hints and mysterious phrases of old Meggy Macgregor, the howdie \* who was to attend me; the continual endeavours, that were evident, to impress my mind with ideas of impending danger; and the anger lady Kilbrodie expressed, if any mention was made of the possibility that Glenmorris might survive; the satisfaction which lightened in her eyes when she saw me sinking, and crushed beneath the weight of my miseries; all these, and many other circumstances, left not a doubt remaining, either of what her expectations were, or of her being equal to any detestable action that might render those expectations not ineffectual.

" No dreary description, drawn from imagination of tombs and caverns haunted by evil spirits, could equal the gloomy horrors of the place, where I was doomed to linger out the few and wretched days of my remaining existence. The long, narrow, and only partially glazed windows of my cell, looked upon the fragments and half fallen arches of the ruined convent.—Caverns yawned in many places beneath them; among which echoed only the howling of the hunting dogs, that were kept, (or rather half starved) by the lady Kilbrodie, to procure her game from the mountains and muirs, which they perhaps pursued more successfully, as the entrails of what was taken, was almost the only food they ever got, unless the sea, to which they frequently resorted, afforded them a repast of dead fish.

" Often has the little rest I could obtain, been broken by the cries and yells of these wretched animals—

" And loud and long the dog of midnight howl'd †."

\* Howdie, a midwife.

† I suspect this to be a line of miss Seward's.

" On such occasions Meggy Macgregor, the howdie, never failed to assure me, that—“ quhan the collies gan scrachin and makin croon, dule wad besa.”

ART. XVI. *Henry Willoughby, a Novel.* 2 vols. 12mo. Price 7s. sewed. Kearsley. 1798.

THIS production, written by a young man, the greater part of whose life has been passed on the ocean, ‘ in a profession eminently hostile to the cultivation of the understanding,’ bears marks of thinking, and of an active, observing mind.

But a novel without either love or murder, that fails to interest the stronger passions, will have but little attraction for the more numerous class of readers. *Memoirs* would have been a more appropriate title to the present performance. The adventures of Henry Willoughby carry with them strong evidence of real, though, probably, somewhat disguised, fact, and individual observation and experience. The work does credit rather to the good sense and moral feeling, than to the imagination of the writer.

A. G.

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POETRY. THE DRAMA.

ART. XVII. *Malvern Hills: A Poem.* By Joseph Cottle. 4to. 71 pages. Price 2s. 6d. Longman. 1798.

IN our last volume, p. 610, we had occasion to review a poem by Dr. Booker, on the same subject with the present. It is not our intention, for it is not necessary, to enter on the unpleasing task of estimating the comparative merits of these two performances. Amongst the various reflections which must arise from surveying the scenery round such an aspiring eminence as Malvern Hills, there will be some which are common to every contemplative mind: to poetical imaginations this number will considerably increase: we are not surprized, therefore, to find some points of similitude in the work before us, and that which we noticed on a former occasion.

Mr. Cottle has introduced his poem by a preface, explanatory of those references to the state of the poor which he has occasionally made. This preface is excellent: to select any particular portion of it for an extract would be unjust to the remainder: we must be content to state, in general terms, that the sentiments of Mr. C., on the penury and ignorance by which a large portion of our fellow-creatures are degraded, do the highest honour to his heart; and we give full credit to his assertion, that ‘ in commenting both here and in the poem on the effects of extreme poverty, he has been influenced by no other motive than a desire of finding a cure, by exciting dormant feelings in the minds of the good, and not from a querulous disposition to detect evils which cannot be removed.’

Mr. C. ascends the Malvern Hills at early morning:

‘ ‘Tis sweet to breathe at this neglected hour  
The mount’s pure air! to trace the landscape wide.  
Soothing it is and calm! the scatter’d cots,  
Sprinkling the vallies round, most gaily look,

And

And seem as never anguish pass'd them near:  
The very trees wave concord, and invite  
To meditation, whilst ten thousand birds  
Pay their best homage to the Deity.'

Midway the ascent, the poet pauses to contemplate a familiar object, the solitary and unsheathed situation of which suggests the following very beautiful simile: p. 19.

• By my side  
There stands an aged Thorn; at this lone hour  
Cheering, the sight of ought familiar.  
How bent its matted head, by the bleak wind,  
That in one current comes—howling and fierce!  
Thou poor unshelter'd Thorn, I pity thee!  
Tho' this the month of gladness, and the time  
When verdure thrives—tho' now thy fellow trees,  
Down in the vale beneath, their summer dress  
Put forth, and every spray, with blossoms hung,  
Dances with happiness; yet, heedless, thou,  
With here and there a solitary leaf,  
Look'st ever to the earth, disconsolate:  
Till some rude tempest shake the mountain's brow,  
Uptear thy feeble limbs, forever end  
Their conflict with the storm, and down the steep  
Hurl thee, unpitied—tenant of the clouds.  
Emblem art thou of him in this low world  
Whom Genius burdens, whose diviner mind  
Spurns at the world's low aims, and feels itself  
Unblest: whilst poverty's bleak winds assail.  
Low, like the MOUNTAIN THORN, he bends his head,  
And whilst unnumber'd objects speak of joy,  
And ignorance looks gay, and folly smiles;  
Nursing his many wrongs, he stands aloof,  
And thinks, with calm consolation, when his head  
Down to the grave shall go, his spirit rest.'

Ascended to the lofty summit of the Malvern Hills, and lost in luxurious contemplation of the order, the harmony, the beauty, the magnificence of nature; sudden, the poet feels

Compassion wring his heart, to think that men  
Should spend their few short days, in heaping wealth  
For unknown heirs!

The evils which attend on commerce are descanted on, and the *auri sacra fames*, that cursed lust of gold, which fills our cities with a fickle and a miserable population: p. 44.

• For this the merchant toils his life away,  
Endures Hindostan's heat—Siberia's snows,  
That when the worms have burrow'd in his skull,  
Some prattling tongue may tell the wonderous sum  
Once he could call his own. For love of gold  
(Gold only sought for luxuries, not wants)  
The gallant sailor braves the tempest's rage,  
The wild tornado's defolating power;

Contends with dangers in heart-harrowing shapes,  
Far from the wife held dear—the home of peace.'

So sung the venusian bard in times of old; although

“ Luctantem icariis fluctibus africum  
Mercator metuens, otium et oppidi  
Laudat rura sui:”

Soon his timidity subsides,

“ Mox reficit rates  
Quassas, indocilis pauperiem pati.”

To this part of the poem, which treats of commerce, Mr. C. has annexed some notes, relative to those large manufacturing towns, which receive annually a supply of young men from the surrounding country to make up for the deficiencies of those, who have come to a premature death from the unwholesomeness of their occupations. Unthinking youths, from the superior wages offered them, are induced to try these dangerous experiments. They commence their new employments with complexions that indicate health, but, in a year or two, their countenances commonly become pallid, their minds dispirited, and their bodies weak.' Alas! this statement is too true. Mr. C. has also commiserated in poetic numbers that 'infant throng' of fatherless and forsaken beings, who are contracted for by manufacturers at the different parish workhouses throughout the kingdom, and, like other merchandize, sent off by waggons full, to foul unwholesome places of deposit!

It would give us pleasure to accompany our author still farther in his meditations: but we trust enough has already been said, to inspire our readers with a desire to see the poem itself, which, together with the preface and the notes, will be perused by most, as well with profit as with pleasure.

Mr. C. has added 'an Elegy on the Death of a beloved Sister,' it is beautiful and affectionate.

ART. xviii. *Windermere: a Poem.* By Joseph Budworth, Esq.  
Author of 'a Fortnight's Ramble to the Lakes.' 8vo. 28 pages.  
Price 1s. Cadell and Davies. 1798.

In the former production of Mr. B., who then wrote anonymously, were some few poetical attempts which we scarcely considered as rising to the point of mediocrity. The 'Fortnight's Ramble to the Lakes,' (see Anal. Rev. vol. xv, p. 37,) was a lively and amusing little volume, and we are sorry, that Mr. B. should not be content with his talents for plain and familiar prose-writing; his poetical abilities are certainly of an inferior order.

ART. xix. *Saint Guerdun's Well, a Poem.* By Thomas White,  
Master of the Mathematical School at Dumfries. 4to. 40 pages.  
Price 2s. Second Edition, greatly enlarged. Edinburgh, Creech;  
London, Robinsons. No Date.

' In this island are many wells, or springs, which a rustic never passes without an oblation.—For the source of this custom, the writer of the following little piece has made no search. Fiction supplied his

his indolence with St. Guerdun's Well, and its simple story.' Advertisement.

We are better pleased with the fiction of this poem, than with the execution of it: there is an affected phraseology in it, which dis- pleases us.

• What time *dank* caverns and the *booky* shade,  
Alike the wolf, and boisterous chieftain, screened  
From summer's heats,' &c.

The opening is confused; and the reader is not released till he has read seven and forty lines, at the end of which the first period makes its appearance.

Such affected words as the following, offend our ears; ' *paly* lights;' ' *teamy* orb;' ' *adown* the vale;' ' *beleagured* rock;' ' the *chase* *furceased*;' ' the spell *upwound*;' ' *potence* *unopposeable*;' ' *deadly* *feugten* field,' &c. The poem, however, contains some spirited passages; but, as we before observed, the fable is the best part of it.

ART. XX. *The Villain's Death-bed; or, The Times: a Poem, dedicated to whom it may concern.* 4to. 46 pages. Price 2s. 6d. Bell. 1798.

THIS poem contains a great deal of that sort of sublimity, the essence of which is to be incomprehensible. Alexandrines abound, and lines of every length are introduced, from one syllable to twelve!

ART. XXI. *Retribution, and other Poems.* By H. Hughes. 8vo. 71 pages. Price 2s. Clarke. 1798.

FROM the fall of ancient cities, the ruin of which was accelerated by their vices, our author, in prophetic strains, anticipates the destruction of England: he urges the guilt of that tremendous warfare, which is now desolating Europe; and invokes all orders of men, "to turn from their wickedness and live." The same strain of piety pervades the 'other poems,' which, though not remarkable for genius or animation, exhibit some portion of both. Two elegies, one on the death of his father, and the other on that of his sister, are honourable to the feelings of their author.

ART. XXII. *Arminius; a Tragedy.* By Arthur Murphy, Esq. 8vo. 100 pages. Price 2s. 6d. Wright. 1798.

THE object of this publication we shall state in the words of its author; a gentleman extremely well known, but not better known than he is respected, in the literary world. It appears from the first page of the preface to this play, that the learned translator of Tacitus\* has retired from the bustle of polities; and we hope, that he enjoys that literary leisure in his retirement, that *otium cum dignitate*, which he has so industriously earned. It is not to be expected, however, and certainly it is not to be desired, that he or any man should remain 'altogether inattentive to the various events which in the last seven years

\* See our Review. Vols. xvii and xviii.

have changed the face of Europe, and, continues Mr. Murphy, with very unbecoming intemperance, and with a gross though no doubt an ignorant violation of truth, 'under the savage conduct of *a nation of professed Atheists*, counteracted the order of providence in the formation of civil society.' Mr. M. was not inattentive to these events, as is very evident from his elaborate preface of nine and twenty pages, wherein is discussed with no unusual argument or acuteness, that stale unprofitable question, Who were the aggressors, the french or english in the present war? In course of the discussion, the friends of freedom in this country are treated with no lenient language:

Pref. p. xxvi. 'The REFORM projected by the JACOBINS of this country, would, beyond all doubt, *rip up the constitution by the roots*. At such a time, the author of the following scenes thought, if he could recall the minds of men to the origin and antiquity of the constitution, under which the people have enjoyed their rights, their property, and their liberty for above five hundred years, his labours might have some tendency to stop the progress of the new philosophy, and check the spirit of innovation. Our form of government, as Montesquieu has truly observed, came to this country from the woods of Germany. Gaul was reduced to a state of slavery, while Germany displayed a spirit of independance. Arminius was the great hero of Germany. Tacitus tells us, "That he fought with alternate vicissitudes of fortune: a man of warlike genius; and, beyond all question, the deliverer of Germany. He had not, like the kings and generals of a former day, the infancy of Rome to cope with; he had to struggle with a great and flourishing empire: he attacked the romans in the meridian of their glory; he stood at bay for a number of years with equivocal success, sometimes victorious, often defeated, but in the issue of the war, **STILL UNCONQUERED.**"

The drama opens with the relief of the roman garrison by Cæcina, a general whom Germanicus had sent immediately on learning that it was besieged by Arminius; the dialogue is interesting, which takes place between Cæcina and Veleda, the wife of Arminius and the daughter of Segestes, a german chief in the service of Rome, who had seized and imprisoned his daughter in the garrison which he commanded. The scene lies before the castle, whence issue a number of women, and after them Veleda in pensive silence; she is most beautifully represented with hands strained to her bosom, and eyes fixed on her gravid womb\*:

\* *Segestes.* Lo! Veleda!  
You there behold my daughter.  
\* *Cæcina.* There I see  
In that fair form, in that majestic mien,  
Each blooming grace, and dignity of mind.  
\* *Segestes.* She was my only joy, my best delight,  
My lov'd Veleda, till with treach'rous arts  
Arminius stole her from her father's arms.

\* \* Inerant fæminæ nobiles, inter quas uxor Arminii, eademque filia Segestis, mariti magis quam parentis auctio, neque victa in lachrymas, neque voce supplex, compressis intra fiam manibus, gravidum uterum intuens.'

Annal. i. S. 57.

• *Cæcina.* Afflicted fair! why does that cloud of sorrow  
Obscure those eyes, and bend you to the earth,  
Like some fair flower beneath the beating rain  
That droops its languid head? Dispel your grief.  
And let those eyes no more be dim'd with tears.  
Tears have forgot to flow; their fource is dry.  
Despair is now the portion of a wretch,  
Whom you have robb'd of all her soul holds dear.

• *Veleda.*

• *Cæcina.* Why charge my conduct?  
• *Veleda.* Wedded to Arminius,  
Why am I sever'd from him?  
• *Cæcina.* That, you know,  
Was by your father's order.  
• *Veleda.* Even now  
I bear the fruit of our connubial loves.  
And must my infant, must my blameless child  
Be born in slavery?

• *Cæcina.* Germanicus  
Will soon be here: The virtues of the prince,  
His tender sympathy, his social love  
Will soften all your cares, and give you comfort.

• *Veleda.* Think you a heart like mine, a german heart,  
That without liberty deems life a burthen,  
Think you a mind so form'd will bear to live  
A day, an hour in execrable bondage?  
Is that the comfort Rome affords the wretched?

• *Cæcina.* Ungen'rous thought! for you a safe retreat  
Shall be assign'd in the delightful clime  
Of Italy, where grief and busy care  
No more shall cloud the sunshine of your days.

• *Veleda.* And can the charms of luxury and vice,  
Can warmer suns, and soft italian seasons  
Lull to repose a mind upon the rack?  
Infuse a base oblivion of my friends,  
And my lost husband? In our boisterous clime  
Fair liberty can soften all our cares.  
Midst forests, rocks, and fens, and hills of ice,  
It is our sun: It gilds the horizon round.

• *Cæcina.* I see the spirit of Arminius [to Segestes.  
Not of her father, kindles in her breast,  
And thus inflames a weak deluded mind.  
Veleda, hear me.

• *Veleda.* Must I hence be dragg'd  
A wretched captive, with my babe unborn,  
Far from my native land? And do you romans  
Unsheath your swords to triumph o'er a woman?  
Do you wage war with infants in the womb?  
Speak your request.

• *Cæcina.* Restore me to my husband.  
• *Veleda.* Segestes, speak your will.  
• *Cæcina.* 'Tis yours to judge;  
• *Segestes.* Yours to decide, which has the strongest claim

Her husband, or her father. She is the wife  
Of fierce Arminius, and she sprung from me.

\* *Cæcina.* Since sprung from you, she merits gentle treatment :  
Arminius will be struck with roman virtue.  
Veleda, you are free ; a chosen band  
In safety shall conduct you to your friends.

[*Exit with officers. &c.*]

Mr. M. has introduced a variety of passages into his drama, applicable to the relative political situation of France and England : the dying exhortations of Arminius are too obviously made for the present times to appear natural. On the whole, though we cannot speak in terms of very high commendation concerning the merits of this tragedy, we have been pleased with particular passages, and consider it not likely to discredit the reputation of it's author.

A. N.

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POLITICS. POLITICAL ECONOMY.

ART. XXIII. *The political Works of Fletcher of Salton; with Notes, &c.*  
To which is prefixed a Sketch of his Life, with Observations, moral,  
philosophical and political. By R. Watson, M. D. 12mo. 252 pages.  
Price 5s. sewed. Symonds. 1798.

THE political works of Fletcher, one of the greatest men of his age, have been often republished ; but we are here presented with a new life of that great and independent statesman.

‘ The love of our country,’ says the biographer, ‘ and the approbation of our friends, during the early part of our lives, operate more powerfully than the love of money ; and our first resolution is a fixed determination to deserve well of mankind. This inclination, which has been more or less felt by every individual, in every age, is never entirely rooted out. The prisoner, in his cell, if conscious of the rectitude of his intentions, sooths his misfortunes with the hopes, that posterity will at least do justice to his memory ; and neither the love of liberty nor of life can prevail upon him to renounce his opinions, or degrade his character. Public censure is more tremendous than the approach of death.’

After some prefatory observations of a similar nature, he continues thus :

‘ The present short sketch of Fletcher’s life will not be confined to a dry narrative of sieges and battles, nor will it dwell long upon the changes of whigs and tories, of hunting parties and voluptuous feasts. That task is reserved for the worshippers of kings : their blood-cemented thrones require advocates of a particular mould. We have a nobler object in view ; it is to strew the tomb of the patriot with wreaths of laurel, and raise a monument to departed greatness—to shew the rising generation, that lasting fame is only allied to virtue ; and that the good man will find admirers in every age and every country. From what has been premised, it is almost unnecessary to add, that the thoughtless and dissipated will find little recreation here. In respectful imitation of Fletcher, the language is serious and grave ; the remarks, the effect of observation and experience.—And in an eventful crisis like the present, it is hoped they will meet with a careful perusal from the friends of genuine liberty.

\* Andrew Fletcher, of Salton, the subject of these memoirs, was the eldest son of sir Robert Fletcher, of Salton and Innerpeffer\*. The name is french, and his ancestors are said to have been amongst the followers of William the Conqueror. His mother was the daughter of sir Henry Bruce, of Clackmannan, a descendant of the same family with Robert de Bruce, king of the scots. He was born in the year 1653, and had the misfortune to lose his father at a very early age, when he was entrusted to the care of Dr. Burnet, rector of Salton, and afterwards bishop of Salisbury, a man well known to the political and literary world, for his exertions in the revolution of 1688, and his elaborate writings.

\* The loss of a father, alike distinguished for his generosity and patriotism, was, in a great measure, supplied by the attention of an affectionate mother, and a diligent faithful preceptor, so that he made rapid progress in his studies, discovering a marked predilection for the ancients, and a desire of imitating their actions. He was a boy of an obstinate persevering disposition, the natural effect of a vigorous mind. He never gave an insult, nor did he ever receive one with impunity. Bold as a lion, he rushed upon his antagonist without calculating the danger, which frequently involved him in considerable difficulties. Notwithstanding this unaccommodating temper it was easy to govern him, provided his judgment was convinced; but neither threats nor punishments could make the least impression, if he thought himself in the right. His manner of expressing himself was blunt, but strong. He did not attempt to apologize for his errors, and bore reproof with becoming firmness. A stranger to lying, he disdained to avoid chastisement by any subtlety. Though apparently furly, he was gentle and humane to the unfortunate, kind and obliging to the poor. Inquisitive in the extreme, he was not satisfied with superficial answers; and whilst he seemed pleased with those who gave him instruction, he looked with sullen contempt on all who deceived him, or evaded his questions. These qualities, although austere and uncommon in a boy, had something attractive in them, and procured him the esteem and regard of his acquaintance.

\* In his youth, Fletcher had the mortification of seeing his country dragooned by the sanguinary ministers of Charles II; and the people, instead of uniting against the common enemy, occupied their time with religious quibbles, and metaphysical jargon. The scots were enthusiastic in the cause of liberty; yet it was only the liberty of preaching and praying they had in view. Their solemn league and covenant was idolized as a God; and hundreds, merely for daring to think for themselves, were led to the scaffold, glorying in their martyrdom, and embracing death with transports of joy.

\* During this puritanical phrenzy, the doctrines of Buchanan, the father of modern politics and modern learning, were neglected. The

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\* \* The authorities, when not otherwise distinguished, are taken from the writings and information of the ingenuous earl of Buchan, to whom the editor returns his grateful acknowledgments for the polite manner in which he conveyed intelligence. Buchan is one of the few scotsmen of fortune, who possess a taste for literature, a love of liberty, and an ardent affection for his native country."

people

people applied themselves to study the dogmas of the primitive churchmen, and thought liberty consisted in being permitted to repeat extempore prayers, and sing hymns of their own composition. Civil rights were not generally understood. Such weak enthusiasts may be the objects of pity; but those who persecute them for conscience sake, are more cruel than the monsters of the desert; and yet they were hunted for a whole century, like partridges upon the mountains, by the agents of kings and bishops; and defenceless men, women and children, after being plundered of their property, had their houses consumed to ashes, and were butchered in cold blood. This is no exaggerated account. The page of history is every where blotted with a catalogue of similar crimes; priests putting thousands to death, in the name of a God of mercy; and kings, under the pretence of protecting liberty and property, laying waste whole provinces with fire and sword.'

When Fletcher had finished his education under Dr. Burnet, he made the tour of Europe, with a view to acquire a knowledge of the laws, customs, and manners of foreign nations. On his return, he opposed the measures of the court, and used every exertion to rescue his native country from the tyranny of the Stuarts.

' The duke of Lauderdale was then minister of Scotland, and from an enthusiastic bigot, as is common, became a most violent persecutor of his former associates. The course of justice was every where suspended, and a military banditti governed without controul. Houses, and even whole villages, were reduced to ashes; and fathers, mothers, and children, consigned to the devouring flames. It was the wish of the court to drive the covenanters to resistance, before they were properly organized, that they might have a plausible pretext for establishing a mercenary army; and the duke of Lauderdale, in his drunken fits, used to say, " he wished the presbyterians in Scotland would rebel, that he might bring over the irish to cut their throats."

Fletcher joined the earl of Argyll, in his opposition to administration, and ' maintained the cause of his deserted country with the force of ancient eloquence, and the dignity of ancient virtue.' His persevering fortitude, in some degree, checked the career of despotism, and revived the drooping spirit of his countrymen. His exertions during the debates on the test act, were crowned with success, and the duke of York himself confessed, that it was owing to Fletcher that he lost Scotland. This conduct drew upon him the resentment of the court, and it was resolved to add him to the numberless victims of royal vengeance. Convinced that innocence is no protection against lawless power, he retired to England, to consult his friend and preceptor, Dr. Burnet. The storm continuing to increase, he found it adviseable to go to Holland, the common resort of the disaffected of both countries. The privy council, at the instigation of the duke of York, summoned him to appear before them at Edinburgh; but not thinking it prudent to comply, he was out-lawed, upon frivolous pretences, and his estates confiscated for the benefit of the king.'

Some passages in this volume contain pretty severe strictures on what the author conceives to be abuses in governments. A certain querulousness also pervades the whole, arising, no doubt, from the situation of the unfortunate biographer.

ART. XXIV. *Consequences of the French Invasion.* Sir John Dalrymple avows himself to be the Author of this Pamphlet of satirical Instruction, conveyed in a new Way; and entreats the Attention of the Public to it, at the present Crisis of impending Invasion. 8vo. 57 pages. Pr. 1s, Debrett. 1798.

As sir J. Dalrymple, instead of wielding the pen of the historian as formerly, now borrows the graver of the caricaturist, it may be here necessary perhaps, to transcribe part of his preface:

• King William, whose whole life was spent in rousing and keeping alive the spirit of nations against France, saw well the importance of this vehicle, as an engine of state. On the revocation of the edict of Nantes, he spread engravings of the sufferings of protestants in France all over the protestant parts of Europe; by which he added the courage of reason to that of passion in those who saw them; and raised a higher storm against Lewis the fourteenth, than even his own persecutions had done.

• During the present revolutions of Holland a series of engravings were published, which containing a succession of events, and consequences from them, formed a kind of history, whereby men were taught their duty in public life by their fears and their dangers. Twelve thousand copies were circulated in that country, at a trifling expence. The antidote however came too late for the poison.

• But the consideration that the antidote was not yet too late in Britain, suggested to me, that a representation in succession of the consequences which would naturally, or rather inevitably follow a successful invasion of Britain by France, circulated among the people at a cheap price in engravings, and extended to such manufactures as are connected with the arts of drawing, might rouse all the people to an active union against that invasion, at a time when about five millions of vultures, with beaks and claws, hover over them; and when the indolence and divisions of the people themselves are more alarming than all their foreign enemies.

• I gave the idea to those who could execute it without giving me the trouble of doing so. They demurred, probably because they thought the war of prints an ignoble one. I respect their delicacy, but I respect my own want of it still more. All weapons, except those which the french use, are needed. I confess that a weapon of this kind does not suit a man of my age and situation. But there are times when men who have latent powers of mind hitherto unknown, ought to call them forth, although those powers be not of the most dignified kind, provided they be useful.'

It clearly appears, that sir J. D. here intends to hold up the french to horror and detestation. We apprehend however, that both the mode and the execution are incompetent to the attainment of the object. The first, which either is, or borders on buffoonery, is only calculated to excite a transitory laugh, and rather banishes, than creates serious ideas. In respect to the second, the images are not always calculated to produce the degree of disgust intended. It is difficult to paint manners like Hogarth, and this is but a poor attempt to transfer his scro-comic style from morals, to politics.

N<sup>o</sup> I. PLATE I.

- We come to recover your long-lost *liberties.*
- Scene the house of Commons.

The author here intends, in the language of Shakspeare, “to harrow up the soul,” and it will of course be concluded, that the means would not be wanting in a free country. The seizure, by an armed force, of men dear to the nation, the defenders of it's rights, the up-holders of it's liberties, the artisans of it's glory, would naturally rouse a just indignation, and, accordingly, there is perhaps no part of our history better calculated for this purpose, than that memorable epoch, when Charles I demanded the three obnoxious members. Here, on the contrary, are all the ingredients of the ludicrous, the speaker's mouth, is ‘gagged with a drumstick,’ an instrument, from the association of ideas, leading to laughter, rather than a generous sympathy, while instead of our indignation being aroused by the sufferings of a Hampden, a Russel, or a Sydney, we behold ‘Mr. Pitt and Mr. Dundas (tied) by the leg and neck with an iron chain, which has three padlocks, but the key-holes spiked up.’ How far such sufferers are calculated to excite commiseration, we leave our readers to judge.

N<sup>o</sup> III. PLATE II.

- Me teach the english republicans to work.
- Scene a ploughed field.

A row of english husbandmen in tatters, and wooden shoes, hoeing a field of garlick, and *patiently* enduring a tall rawboned frenchman, who is brandishing a long waggoner's whip. The moral from this, viz. that ‘John Bull is a bad lad, only when you are good to him,’ has already, we are afraid, been too often acted upon.

From N<sup>o</sup> IV, Plate I, we learn that captain Schank's wife ‘is a good woman!’ There is as much ribaldry, and swearing here, as in one of *pere Duchesne's* gazettes.

In N<sup>o</sup> V, Plate II, we have the representation of ‘a french major-general (formerly an apothecary) giving a glister [clyster] from a steam engine to a very fat englishman.’ This is a *delicate* subject, and of course it must give great satisfaction to learn ‘that it is inimitably engraved in Spagniolette's and Mr. Richard Cooper's best manner.’

In N<sup>o</sup> VII, Plate II, sir J. introduces an obscure commander of his own name, within a few inches of the pillory.

In a note to N<sup>o</sup> VIII, Plate I, we learn the following curious, but *unauthenticated* particulars, which reflect little honour on the *old* french government.

‘When the author was in the habit of being at Paris, the births were annually 25,000, and the entries of the *enfants trouvés*, 5000; so that the mothers were ignorant of the yearnings of a mother's heart: and every fifth child knew neither father, mother, sister, brother, nor any of (what Milton calls) “the dear charities of life,” those bonds, by which the Almighty binds the human race together in chains of adamant. This single circumstance accounts for all the late horrors of Paris, where 700,000 innocent people were at the mercy of 100,000 unfociated, unfeeling, solitary lions and tygers of the forests. There was at the *enfants trouvés* a vast charnel place, called “*Cimetier des Innocents*,” (in english) “the Charnel of Innocents” in which the living children were in the habit of dancing over the dead, &c.’

Towards the conclusion, sir John treads on *tender ground*, for he hints at one of the vices of a *great man*, whom he dooms, like a former duke of Clarence, to be privately suffocated in his favourite beverage; while 'the instruments of torture,' in the concluding plate, may, perhaps, be considered, by those not in the secret, as a reflection on the present government of Ireland.

So much for sir J. D.'s *panacea* for restoring spirit and unanimity to the nation! But, indeed, we do him injustice in confining the *remedy* to our own island, as we find it, like other quackeries, assuming the name of *universal*, more especially if *taken in time*, as may be seen from the preface:—

'The same idea, extended to nobler objects, and in a more stately style, might rouse the governments and nations of the continent of Europe, to reflect that they are sleeping upon ice, which thaws around them without their perceiving it, and animate them to a general union (as king William did their ancestors) against the most barbarous nation that has existed since the creation of the world.' We learn, at the same time, that this precious *alexiphamic* may be sent, 'in a frank, or by post, for a trifle.'

It may be here proper to observe, that while we laugh at the puny efforts of the northern baronet, for repressing a warlike foe, we ourselves are not insensible, either to the advantages resulting from unanimity, or the horrors arising from subjection, whether foreign or domestic.

**ART. xxxv.** *An Alarm to the Public, and a Bounty promised to every loyal Subject who will come forward to repel the Enemy. Arms and Accouplements provided for every Man gratis.* By J. Brown. 8vo. 15 pages. Yarmouth, Bush; London, Longman. 1798.

THE language of war is here adapted to religion; and the godly texts on one side of the page are illustrated by a pious paraphrase on the other.

**ART. xxvi.** *A cool Appeal to the sober Sense of Englishmen: or Republicanism and Monarchy considered.* By an English Constitutionalist. 8vo. 46 pages. Price 1s. Salisbury, Easton; London, Hatchard. 1798.

FROM the designation assumed by the author, in the title-page, we naturally imagined, that he was an advocate for the *constitution*; but we find, 'that it would prove extremely hazardous,' and 'by no means prudent *at present*,' to attempt its restoration.

He is exceedingly shocked at the conduct of the whig club, in recognizing the 'sovereignty of the people,' and of course Mr. Erskine, the eloquent proposer of the toast, is exposed to his worst suspicions.

'The minister,' says he, 'rashly gave up his friend (Mr. Reeves) to be torn in pieces by the fangs of opposition, for what has been deemed an inconsiderate figure of speech. And here stands a man on whom the lightest finger has not dared to fall, who has had the effrontery at a numerous public meeting, in the face of the whole nation, to rob the monarchy of this country of its first and grand

prerogative; a prerogative, with which the laws of the land have invested it. It is an insult offered to the constitution, and the whole body of the nation; and ought by the nation and the laws of the constitution to be deservedly punished. Did this gentleman desire to share the disgrace of a noble duke? Other means might have been pursued, without adopting this violent measure. One would charitably suppose, that the honourable member is not a pensioner of France; and therefore a doubt naturally arises in our minds, whether this proceeding be the visible effect of infatuation, or of disappointed ambition?

**ART. XXVII.** *Our good Castle on the Rock: or Union the one Thing needful Addressed to the People of England.* 12mo. 23 pages. Price 3d. Wright. 1798.

THIS is an allegorical pamphlet, recommending union.

**ART. XXVIII.** *Quelques Observations d'un Cosmopolite sur le Projet de fermer le Weser & l'Elbe au Commerce de la Grande Bretagne:—Some Observations on the Plan of excluding the Commerce of Great Britain from the Weser and Elbe.* By a Cosmopolite. 4to. 12 pages. No Printer's Name. 1797.

AT the beginning of the present unhappy contest, it seemed to be the intention of the english ministry, to starve France, by intercepting her supplies of corn. The government of that country, by way of retaliation, has more than once formed the plan of starving our manufacturers, by excluding our commerce from the principal ports of Europe. Luckily, for the cause of humanity, both have failed in their schemes of vengeance.

The author of this short pamphlet is of opinion, that the french have no right to cut off all communication on the part of England with the Elbe and the Weser, as this measure would produce the ruin of Bremen and Hamburgh. Such a plan would necessarily be opposed by the king of Prussia, and the elector of Saxony: the king of Denmark and the emperour would also find it their interest to prevent it's completion.

‘France ought to recollect,’ says he, ‘that she is under great obligations to the maritime states, more especially the hanseatic towns, for subsistence during times of scarcity. If she wish to revive her commerce, resume her industry, procure raw materials, create fleets, and regain her station among the maritime powers, let her coolly calculate how much she ought to respect the political and commercial existence of the hanseatic towns, the ruin of which she might be able to accomplish without effecting that of her too haughty rival. Let France then, not only listen to the august and sacred voice of equity, but also to the most powerful of all arguments, that of her own interest, and it will cost her but few efforts to renounce the useless and destructive project, of which perhaps, after all, she has been unjustly suspected.’

ART. XXIX. *A Letter to the Right Honourable William Pitt, Chancellor of the Exchequer, &c.* By a Country Clergyman. 38 pages. Price 1s. Bell. 1798.

THE author, who appears to be at once a parson and a politician, considers the abatement allowed by the assented tax bill as a snare for integrity. 'In consequence of this,' says he, 'many worthy gentlemen, who have a footman or two at their elbow, a curricle in their coach-house, and a brace of hunters in their stable, are I find upon their own statement, as poor as Job, and have been living it seems upon credit like the prince of Puffau\*' to support a smart imposture.

'Some of my neighbours, I verily believe, pay even less than they did before; (this I presume could never be the intention of government:) others I am told contribute nothing but complaints; and of these, in truth, we have no lack. One would imagine too, from the returns made, that some local plague, murrain, or mortality, had fallen upon man and beast. *William* and *Thomas* have abruptly made their exequit from the family establishment; and *James*, handy *James*, like his namesake in Fielding's comedy †, officiates as butler, rides as groom, and claps on a blue apron occasionally to superintend the cabbage-plants.

'Most unaccountably, also, are horses diminished in number; or, what is equally strange, till lately, it should seem, have mistaken their capacities. Carriages dwindle like stars in a mist, or run upon invisible wheels. Ludicrous metamorphoses take place in the stable; collectors lose their eye-sight, and 'quires their recollection. Down drops the income of the tenants with a vengeance. These industrious gentlemen have calculated and ciphered away their net receipts to an insignificant figure indeed, and as Hamlet says, "have made dizzy the arithmetic of memory."

This country clergyman, who quotes plays oftener than Scripture, is a great advocate for hair-powder, and is fully determined, should he ever become a bishop, 'to rear a cauliflower towering and white, like snow-capt Blanc.' 'The Bloomsbury crop,' 'the Bedford level,' 'the coarse negro frizzle insulting an alabaster skin,' 'necks a-la-guillotine,' 'wigs a-la Brutus,' 'the patriotism of naked ears and arms, with all the affectation of old roman simplicity,' are become his 'aversion.' In order, therefore, to prevent these marks of democracy from gaining ground, he advises the premier to suspend his intentions of doubling the hair-powder tax, and to levy in its stead an impost on 'silk stockings,' 'hot-houses,' 'green-houses,' 'bell and hand glasses,' 'cucumber frames,' 'ornamented and cut glass,' 'all carpets and tapestry of foreign manufacture,' 'the coxcombical apparatus of high glazed, wire woven, and hot pressed paper,' 'musical instruments, &c.'

So equivocal are some of his compliments, that we are really at a loss to comprehend, whether he mean to praise or satirize Mr. Pitt, for he recommends him 'to choose the stones of Old Sarum for his constituents,' and actually affects to praise even his vices.

It would be injustice to omit, that this pamphlet abounds with many humorous fallies, and that we were very often forced to laugh, even when we could not approve.

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\* *News from Puffau; or the Sham Prince: a play by C. Shadwell.*

† *The Miser*, translated from Molière.

ART. XXX. *A Proposal for supplying London with Bread, at an uniform Price, from one Year to another, according to an annual Allowance, by a Plan that may be applied to every Corporation in the Kingdom; would give Encouragement to Agriculture, and would prevent an extravagant Rise of Prices in Case of future scanty Harvests.* 8vo. 39 pages. Price 1s. Becket. London. 1798.

MANY of our readers will recollect the general assent which we gave to the doctrine maintained by an anonymous writer in his important pamphlet, entitled, 'The Essential Principles of the Wealth of Nations, illustrated in Opposition to some false Doctrines of Dr. Adam Smith, and others.'\* That able economist is the author of the pages before us, which he wishes to be considered as a supplement to his former work. In that work it was his object to explain the direct means of promoting the wealth and strength of the nation, in this it is his object to point out one of the direct means to promote the contentment of the people: the proposal is explained in the title page; we proceed to sketch the plan. The pamphlet opens with a few preliminary observations on the want of foresight and impolicy of a people, subject to the vicissitudes of heat and cold, who should neglect to make provision against the extremes of either. The application is obvious: are we not chargeable with an impolicy and want of foresight, certainly not less absurd, who, subject to the vicissitudes of plentiful and scanty harvests, neglect to make the surplus of the one supply the deficiency of the other? The complaint of a good workman would be just, whose wages were fifteen shillings this week and but twelve the next: such, however, is precisely his situation, if, in consequence of the instability of market prices, his fifteen shillings of next week will purchase no more than twelve will purchase this. In various parts of the kingdom we have immense stores of tobacco, tea, sugar, and other articles of merchandize, deposited in warehouses, by which means their prices are kept tolerably uniform: yet so precarious is the supply of London and of country corn-markets, that every week witnesses a variation in the price of the most important article of our subsistence. 'But it is unnecessary that corn should be warehoused in the capital and large cities like other articles of merchandize, for corn is a home commodity, and the barns of the farmer who produces it are its proper and regular depositaries.' This argument would have weight, were it known to the people at large, in the first place how much corn is stored, and, in the second place, precisely where it is to be found. Mr. Pitt very judiciously observed in a parliamentary debate on the subject of the late scarcity, 'that if every man knew what stock of grain was in the kingdom, the price of wheat would not have risen to such a pitch.' But, on the contrary, no man at any time knows what stock of grain is in the kingdom; to ignorance on this point, and ignorance concerning the places of deposit, is, in a great measure, attributable the fluctuating value of the commodity.

Another evil resulting from our want of system in regard to the corn laws is, that a harvest of extraordinary and notorious abundance

\* See *Analytical Review*, Vol. xxvi, page 299.

is not succeeded by a proportionate demand of its produce: thus do we convert the blessings of Providence into a curse, for so low are the prices, that the farmer sometimes gets no more for three quarters of wheat than at others he gets for two: his labour, therefore, together with his expence of reaping, threshing, carrying to market, &c., are absolutely thrown away, and, of course, to him an abundant harvest may be highly injurious. The author of this pamphlet conceives, that the establishment of granaries, under proper regulations, would at once preserve an uniformity in the markets for a succession of years; would make it the interest of the farmer to grow full crops, by creating a demand in seasons of great abundance; and would remove much real cause of murmuring among the people, by furnishing to them a supply of corn on reasonable terms, in times of the greatest scarcity.

Our author very justly reprobates general Smith's proposal of obviating a future scarcity by storing a supply of foreign corn. Are we not in possession of a territory sufficiently extensive, of a climate sufficiently favourable, and a soil sufficiently fertile, to produce, without an injurious interference with land otherwise appropriated, a quantity of corn adequate on an average to our annual consumption? If so, and nobody will dispute, that we have such desirable possessions, an importation of corn ought to be considered as disgraceful, and to be rendered equally unnecessary with an importation of wine into France, or of coals into Northumberland. Suppose it necessary, 'that one whole year's supply should be stored, and that the harvests for a series of years were as abundant as it was in the year 1750, the year of greatest exportation, the granaries would create a demand for the whole surplus of each harvest for eight years, as the greatest exportation has been computed not to exceed one eighth of the yearly consumption.' But it would be idle to expect a succession of such abundant harvests as that of the year 1750: how then are we to create a surplus for the granaries, since our lands do not at present yield by any means enough for our consumption? Our author proposes, that for a period of eight years, parliament should encourage the farmers to produce a surplus of one eighth more corn than is annually consumed in the kingdom, by offering to them the same bounty which was formerly given to the merchant exporters of corn. According to this plan, in a succession of eight harvests, a full supply of corn of our own growth for a whole year will be deposited in our granaries, while the annual consumption would not be diminished. It is obvious, that if the fertility of these eight years should not exceed the usual average, the surplus can only be procured by an addition of one eighth to the number of acres under the plough; and unless this additional eighth be drawn from lands at present uncultivated, it must be deducted from the pasture grounds.

P. 12.—'As the pasture grounds of the island are in extent more than four times greater than the arable grounds, this addition of one eighth to the arable grounds, would diminish the former not more than one 47th;\* but if it were to diminish them a full eighth,

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\* For example, suppose of the 72 millions of acres, which Great Britain contains, that 56 millions can only be reckoned upon

the permutation would only contribute to increase the amount of the yearly income of the nation.'

It is roughly computed, for a computation of this sort must necessarily be rough, that a bounty of eight shillings to the farmer for every acre sown with wheat above his usual number, and four shillings for every additional acre sown with barley and oats, would not amount to a sum very different from that which was given in the year of greatest exportation, namely, £300,000. It is properly observed, that the only solid foundation for parliamentary encouragement is an accurate and minute knowledge of the number of acres in the kingdom which are sown with grain; an annual registration in every parish throughout the kingdom is indispensably essential to the plan.

Our author next proceeds to consider 'the capital that would be required to furnish London with one year's spare supply of wheat, who would be the capitalists or proprietors of that supply, what profits they ought to receive on their capitals, and how these profits would arise.' He states, 'from the information of a worthy and intelligent friend, lately, from his high office, at the source of information, that the annual consumption of London in wheat, including the territory within ten miles of the Royal Exchange, is 800,000 quarters. Supposing wheat, therefore, to be so high as fifty shillings a quarter, and estimating the expense of building granaries at £120,000, the capital required would be £2,120,000. Allowing ten per cent to the capitalists for the expenses of management and for profit, the city of London would annually tax itself with £212,000, 'in order that every family might be sure of having bread nearly at the same price which a harvest of medium plenty would afford, without the risk of ever being obliged to pay nearly double that price.' The city of London, on a very inadequate calculation, annually taxes itself with several hundred thousand pounds more for its public diversions. The profit of the capitalists must, of course, arise from the consumers, and including therein the expenses of management, might be regulated by raising the present assize tables ten per cent higher than the actual rate; which, however, it is conceived would not be attended with a rise in the price of bread, since the correspondence which would be established over the kingdom by the directors of the granaries would reduce the average prices, by removing the numerous obstructions to which the London markets are now liable. To which must be added; that these granaries would operate in preventing merchants from making exorbitant profits: the late Albion mills, during the few years they existed, are said to have saved the metropolis 800,000 pounds by these means. The inhabitants of the city, wherein the granaries are erected, should be the proprietors; the

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upon as yielding produce in corn and grafts; and that nine millions of acres are now annually in corn. If those nine millions are augmented about one eighth, it will make a little more than ten millions in corn; and deduct that eighth from the acres in pasture, these last will then be about 46 millions, instead of 47 millions, that is one 47th less.'

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subscription should be an open one; the subscribers should manage their own concerns, by governors annually elected, and the dividends on the capitals should be paid half yearly.

P. 27.—<sup>4</sup> While the benefit of the granaries is preparing for the public, the subscribers, who are the instruments of that benefit, ought to draw a revenue in proportion to the capital annually advanced by them. Thus taking the metropolis for an example, it has before been calculated that it would require about 2,120,000 pounds to provide a spare supply of wheat for one year's consumption of the inhabitants of London; and if the surpluses of eight harvests would be required to compleat this supply, that would infer an annual advance from the subscribers of 265,000 pounds, for eight years successively. The interest at five per cent. upon this advance, would for the first year amount to 13,250 pounds, or about one halfpenny per week upon each family in the metropolis. The second year, supposing an equal advance to be made by the subscribers, the interest would amount to one penny per week upon each family. The third year to three half-pence, and in the eighth year when the granaries were completed, and fully stored, to a weekly payment of four pence upon each family, or about 106,000 pounds per annum. But as on every permanent establishment where management is required, an allowance must be made for that management, as also for repairs, waste, and accidents, I have stated that the annual expence of granaries for the metropolis would probably amount to about as much more as the sum above mentioned, or to 212,000 pounds, which is considerably less than what the article of diversions costs the inhabitants of London annually; and lower than the weekly assessments of any of the friendly societies.<sup>5</sup>

A few observations succeed, relative to the construction of these granaries, and the pamphlet concludes with some remarks on the best manner of preserving corn and flower. We all know the devestation which is made in corn by rats, mice, weevils, and other vermin, to which must be superadded mouldiness. Our author has observed, that two or three abundant harvests in succession would ruin the farmers: yes, says he, and so would two or three abundant vintages in succession ruin the proprietors of vineyards, *if they had not casks or bottles in which to store the wine.* He recommends, therefore, that corn, instead of being spread on floors, or continued in the straw, should be enclosed in large earthen jars, similar to those brought from Italy with oil; these, particularly for flower, are preferable to casks, which, not being completely air-tight, commonly generate mites or weevils, which destroy a great part of it. The original expence of these jars ought to be no objection, since the complete preservation of the corn would fully indemnify the public for that expence; nobody scruples the expence of bottles to preserve wine; but corn is intrinsically of more value than wine, and jars more durable than glafs bottles, because less likely to be broken.

Such is our author's plan, which we have endeavoured to state with as much precision as is consistent with perspicuity; it is offered as an outline to be filled up by such as have talent and opportunity for the purpose. The plan is highly worth attention

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from the public at large ; and were it to become the topic of general conversation, would, doubtless, receive various very important amendments previous to adoption. We are of opinion, that the passing of a general enclosure bill would operate much less exceptionably, and with equal or superior efficacy, in producing a surplus of corn, than the offer of a bounty. It is not the addition of one eighth to the land already under plough, which would yield an additional eighth of corn: considerably more than one third of this additional eighth must, in rotation, be annually cropped with turnips, potatoes, vetches, clover, &c. or the lands would soon be exhausted. A farmer of an hundred acres does not, on an average, sow sixty acres of corn: but the farmer knows, that an acre of corn produces more *immediate profit* than an acre either of turnips or of clover: should a liberal bounty from parliament, therefore, encourage the small farmers, by adding to this *immediate profit* to grow an exorbitant proportion of corn, they would in a few years be inevitably ruined. Such might be, and in all probability, such would be in a degree, the operation of a bounty; for which reason only, if no other could be added, the enclosure of waste lands is a preferable expedient. It would also be attended with no small difficulty to decide on the best mode of distributing this bounty: our author proposes, that eight shillings should be given to the farmer for every acre which he sows with wheat, and four for every acre which he sows with barley and with oats, *above his usual number*. His usual number! this is extremely vague: how is the usual number of acres which a farmer sows with wheat, barley, and oats, to be ascertained? A five or six years previous registration would be necessary to obtain the average, unless the farmer's simple assertion is in all cases to be implicitly relied on. The clergy, indeed, might in some instances be able to remove the difficulty, but these must be comparatively few.

The objections we have stated are obviously not against the establishment of granaries, which we believe to be perfectly sound and prudent policy, but against the obtaining a surplus of corn by means of a bounty on its growth.

Not measuring the importance of a pamphlet by the number of its pages, we have allotted to the present more room, than on the latter account it might seem entitled to claim: the scarcity of corn in the year 1795 is yet fresh in our memory, and every plan for preventing the recurrence of so distressing an event is to be received with gratitude, and discussed with candour and attention. L. L.

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#### EDUCATION. SCHOOL BOOKS.

ART. XXXI. *Plan of Education pursued in Mrs. Landen's Academy,*  
No. 48, Hans Place, Sloane-street. Price 1s. Ridgway. 1798.

Mrs Landen's plan of education appears to be upon liberal principles, and to take a wide scope, comprehending what relates, not merely to ornamental, but to moral and intellectual improvement. The general subjects of instruction are arranged under the following titles.

Religion and morality. Manners and address. Course of learning, consisting of spelling, reading, writing, the English language; grammar; the French and Italian languages; arithmetic; the elements of astronomy;

nomy; the use of the globes; geography; history; natural history; *belles lettres*; elements of natural philosophy; english, french, and italian literature. To which are added, music, drawing, works, and dancing. A list is given in the conclusion of useful and approved books, which are to make a part of the school library. The method proposed to be adopted, in teaching the several branches of knowledge, seems to be judicious.

D. D.

**ART. XXXIII.** *An Introduction to English Grammar: intended also to assist young Persons in the Study of other Languages, and to remove many of the Difficulties which impede their Progress in Learning.* 4to. 32 pages. Phillips. 1797.

• I WILL venture to say, that when young persons understand this introduction, they, to say no more, will know as much of english grammar as most of those who have been taught by the grammars, which are commonly put into children's hands.' Such is the opinion of the author, and we are not inclined to dispute it. There is enough in the book, if well understood; but then for children to understand it, *bis labor, hoc opus est.* If the chief merit of such performances consist in simplicity of method, and perspicuity of style, we cannot assign any great share to the present work. The language is far from being easy, and the use of numerous subdivisions and grammatical terms is more likely to confound than to assist a beginner. There is likewise an affectation of philosophical refinement and precision, which occasionally reminds us of monsieur Jourdain et son maître de philosophie. This treatise, how ever, though not well adapted to the capacity of children, may be useful to foreigners, desirous of knowing the structure of our language; who are already acquainted with the latin, and other tongues.

A. B.

**ART. XXXIV.** *Lessons for Children.* By Mary Wollstonecroft Godwin. pr. 6d. Johnson. 1798.

THESE lessons, simple and appropriate to the purpose for which they were designed, are peculiarly interesting, as the fragment of a series intended to have been written, to adopt the pathetic language of the authoress, for the instruction of the 'unfortunate' daughter of a woman, whose talents, sufferings, and premature fate, have excited general admiration and sympathy.

D. D.

## MISCELLANEOUS.

**ART. XXXV.** *Miscellaneous Writings: consisting of Poems; Lucretia, a Tragedy; and Moral Essays; with a Vocabulary of the Passions: In which their Sources are pointed out; their regular Currents traced; and their Deviations delineated.* By R. C. Dallas, Esq. 4to. 308 p. Price 1l. 1s. boards. Longman. 1797.

THERE are few men of leisure and of reading, who have not in their study something of unlaboured essays, and some future lucubrations: in any subsequent collection, by the author, of these miscellaneous writings for publication, a want of discrimination is always to be apprehended; and his great difficulty consists in accurately estimating the unequal merits of compositions, produced at different times, and under various circumstances.

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These reflections were suggested by the perusal of the present miscellaneous volume, which appears to be written by a gentleman of feeling and of good understanding, but betrays an incompetent judgement in criticism, and occasionally, we think, a miscalculation of talents. The tragedy of Lucretia, on which our author evidently prides himself, is not so fraught with energy as he seems to imagine: as to the story, it is sufficient to inform our readers, that the horrors of it bear so striking a resemblance to those which are delineated in the Mysterious Mother, that Mr. D. has thought it necessary, and it certainly was necessary, to declare, that he had never seen that performance till last winter, and that his own has been written more than thirteen years. The language of Lucretia is tame, and its imagery scanty. The breathing thoughts, and the burning words of the Mysterious Mother give tenfold frightfulness to Horace Walpole's tragedy, but half the horror of the present production is lost in a poverty of expression. As to the other poetry of this volume, the first piece, Kirkstall Abbey, prepared us for a better repast than we have found: the feelings of the author appear to have been very warmly excited on visiting these venerable ruins; and so much captivated was he by the stillness and solemnity of the surrounding scenes, that he formed the resolution of keeping his birth-day on the spot, in the employment of self-examination, and in holy communion with his Maker. The poem of Kirkstall Abbey was the consequence: a beautiful vignette, representing the ruins, is prefixed to this production, which, in point of poetical imagery and expression, in our opinion far exceeds any other in the book. The following translation, however, from MOUSTIER, 'Lettres à Emilie,' is executed with considerable elegance and vivacity: it is short; we shall give the original. P. 93.

## ‘ LES AILES DE L’AMOUR.

‘ Il n'eut point d'ailes en naissant,  
L’Innocence est toujours fidelle;  
Il n'en eut point en grandissant,  
L’Enfance n'est jamais cruelle.  
Dans l'âge où naissent les fousirs,  
Il ne voltigea point encore;  
La Constance est sœur des desirs  
Que ce bel âge voit éclore.

‘ Mais dès le premier baiser  
Que sa bouche obtint des belles,  
Les deux pointes de ses ailes  
Commencèrent à percer.  
Nouveaux baisers; le plumage  
En deux jours se deploya.  
Enfin, par son doux langage,  
Il obtint bien davantage!  
Dès qu'il en fut venu-là,  
Aussi-tôt il s'envola.’

## ‘ THE WINGS OF LOVE.

‘ They are here said to be produced by kisses.

‘ Tis said Love flies:—Whence sprung his wings?

The boy was born with no such things;

For Innocence would never rove,  
And wings were needless then for Love:  
Nor did they shoot as up he grew,  
Fond Infancy is pure and true;  
And still unfledged he reached the age  
When gentle sighs the heart engage;  
For Constancy will ever prove  
The sister fair of youthful Love.—

• But soon as e're one balmy **KISS**  
From Chloe's lip had sealed his bliss,  
And taught his little heart to leap,  
The calow points began to peep:  
Another **KISS**—the calow points  
To pinions sprout with downy joints:  
**KISS** follows **KISS**—two days, 'tis said,  
Full plumage o'er the pinions spread.  
In fine, he talked and wooed so well,  
He gained much more than I shall tell:  
Soon as his power the Urchin knew,  
He proudly clapped his **WINGS**, and flew.

• LOVE REFUTS THE CHARGE:

• *And brings proof that Kisses are not the origin of his Wings.*

• *Love proudly clapped his wings and flew,  
When from a kiss his power he knew.*”—

• So sings the Bard in witty vein:—  
The injured Boy denies the strain;  
Denies that **KISSES** e're could prove  
The origin of **WINGS** to Love.  
What! **KISSES**! than Ambrosia sweeter,  
Moistening from the **rosy feature**;  
Diffusing every soft delight,  
Shall **KISSES** put the God to flight?  
Such open malice Love defies:  
Consult your heart,—the Smiler cries,—  
That heart, o'er which supreme I reign,  
Through ten fond years has wooed my chain:  
Meanwhile with many a glowing **KISS**  
**EUGENIA's** lip has sealed your bliss,  
And flamed your heart with raptures strong!  
Yet for **EUGENIA's** lip you long:  
'Tis for her lip alone you glow,  
'Tis to her lip your joys you owe.

The concluding pages of this volume contain Moral Essays, on the subjects of adoration, Love, the separation of friends by death, and pleasure: to which is added, a Vocabulary of the Passions. In this latter performance no metaphysical inquiry is interwoven respecting the *origin* of our passions, in one sense of the word, namely, whether they be innate and coeval with our birth, or whether they be subsequently acquired through the medium of the *senes*: our author's object appears to have been, to show that our malevolent propensities are so many deviations from the 'regular passions,' which are also traced to sources pure and worthy of our Creator.' From not attending

tending to, or not acknowledging the justness of a distinction, which Lord Kames suggested between passions and emotions\*, our author has multiplied the number of what he denominates *regular passions* to about thirty. This vocabulary is an ingenious composition, and bears upon it marks of thinking. We shall give a short extract, p. 283.

‘ *Shame.*—Shame is an emotion arising from the consciousness of guilt, defects, or misconduct, real or imaginary. It is a genuine feeling, but must, like some others, have been unknown antecedent to the introduction of evil. Whatever we ought not to do, we ought to be ashamed of doing. The degree of unfitness attached to this passion, will be proportioned by sensibility to the nature of the guilt, defect, or misconduct. Habitual vice has, at times, totally eradicated shame from some minds; while, on the other hand, there is a constitutional quickness, which renders some sensible of this emotion, not only without just reason, but even on occasions that are extremely honourable.

‘ The bashfulness of a young woman springs from her respect to purity: and diffidence, which in itself is amiable, will often create a perplexity very similar to shame. An ingenuous mind also feels a considerable degree of this emotion, on being over valued; for, if we would be what we are thought to be, we blush at the deficiency. In this view, Shame is very amiable; and sir Harry Beaumont, in his elegant dialogue upon Beauty, mentions it as capable of adding much interest to a lovely face. In no view, indeed, is well-grounded shame other than laudable: it always marks a sense of wrong, or of deficiency; and, at the same time, an openness to conviction, and desire of perfection. The mind that feels it, is prepared to retrieve its errors; to atone for guilt; or to aim at excellence:—but we may justly set him down upon the scale of dæmons, who can knowingly do wrong without remorse; can injure a fellow-creature without compunction; and offend his Maker without contrition.

‘ *Shame of doing right.*—There is such a deviation of this passion.—A false education, by which the prejudices in favour of a number of vices, far from having been rooted out, are confirmed, is the mean by which this salutary emotion is forced from its natural channel. The virtues opposite to fashionable vices, bring blushes upon the faces of many.

‘ Fashion is nothing more than the opinion and practice of a multitude; to defy which, indeed, requires considerable courage. But an early habit of discriminating between prejudice and rational conduct, will give that courage. This habit it should be the grand aim of education to instil; and they who have been taught to estimate the right will blush only at doing wrong.’

The other essays are short, and have but little claim to originality. The thoughts on adoration, however, are delivered with appropriate fervor and solemnity. On the whole we give a preference to the profaic above the poetical portion of this volume.

\* See *Elements of Criticism*, Vol. 1.

ART. XXXV. *A Narrative of the Particulars which took Place on an Application of the Author to the Right Reverend the Lord Bishop of Norwich, to be admitted a Candidate for the Orders. Containing original Copies of Letters, and his Lordship's Answers.* By John White, of the City of Norwich, Gentleman, Author of *An Appeal to the Right Reverend the Bishops, Clergy, and Public.* 8vo. 83 pages. Price 1s. 6d. Norwich, Stevenson and Matchett; London, Kidgeway. 1793.

WE are sorry to feel ourselves called upon professionally to notice a publication of this sort. Mr. White conceives himself to have been unhandsomely treated by the bishop of Norwich, who refused to ordain him. Mr. W. solicited from his lordship ordination as a deacon; as a priest when he should obtain preferment; and a dispensation with his setting down his name at college, ' for should your lordship,' says he, ' insist thereon, I am fearful I must entirely give up the pleasing prospect before me, from inability to afford those expenses necessarily attendant thereon.' The bishop's answer was very explicit. p. 7.

' Sir,

June 7th, 1796.

' It is not in my power, consistently with the agreement entered into with the bishops, to accede to your request, and admit you to orders. The objections are numerous: first, that you were not educated for the church; next, that a large portion of your time has been dedicated to another profession; and, lastly, that you do not belong to either of the universities. Whatever, sir, be my inclinations to serve you, the nature of your case will not allow me, in the manner you have suggested, to pursue them.

' From, sir, &c.

Here the matter ought to have stopped: and whatever disappointment Mr. W. may since have experienced, we cannot help thinking he may attribute it to his own imprudent perseverance. The first answer of the bishop was full and sufficient; every subsequent application, therefore, to say the least of it, was idle and imprudent. So the matter appears to us; but we do not sit as judges in a court of common pleas. The manner in which Mr. W. speaks of his father is highly censurable.

A.N.

ART. XXXVI. *An Essay on Literary Property; containing a Commentary on the Statute of Queen Anne (8 Q. An. ch. 19.), and Animadversions on that Statute.* By the Rev. Dr. Trusler. *With a dedicatory Preface to the Lord Chancellor.* Printed for the Author, and sold at No. 7, Great Carter-Lane, Doctors Commons; where may be had all the Author's Works. 1798.

THIS is termed a ' Commentary' on the Statute of Anne, and contains some observations on the present state of literary property. Had it not been for the title page, however, we should have been uncharitable enough to have supposed it a *puff* for Trusler's Chronology, ' which has gone through fourteen large editions,' &c. Even in that case we could not have displayed less of the benignant spirit of christianity than this reverend author of almanacs and abridgements, who, while speaking of a very respectable class of tradesmen, observes, ' that of all descriptions of men, booksellers are the most unfair dealers.'

When we behold a man arguing against the *use* of any thing, on account of its *abuse*, we doubt whether he be acquainted with the first principles of logic; but when we find a compiler, who exists by printing, and whose works are confined exclusively to the vulgar, declaiming against the liberty of the press, and lamenting the spread of knowledge, we are struck dumb with surprize. But let us hear what the doctor himself says.

“ I ventured to assert that the secondary, if not the *first* cause of all the troubles that France has lately experienced, is the art of printing. The revolution there has been attributed to the writings of the philosophers of that country, to Voltaire, Jean Jacques Rousseau, D'Alembert, the abbé Raynal, and others, who have taken pains to persuade the people, that by nature they are all equal and entitled to the same privileges, and that despotism had made slaves of them — If those philosophers have given rise to the commotions that unhappy country has experienced, how have they effected it? — By their *writings*. Their writings could not have done this if they were not universally circulated and understood, and if their doctrines had not been spread throughout the land. This spreading then has been owing to books, and the people's being able to read them. *Hinc illæ lachryma!* “ Here is the misfortune! ” The evil of books arises from printing, and of course printing is the source of all their misfortunes. It has brought about a communication of erroneous notions; doctrines tending to poison and inflame the minds of a half learned people.

“ Printing has certainly its good uses, but has also its evils. Had printing been limited, and books confined to a few — were none suffered to read but those who can understand and digest what they read, it would be well: but printing has introduced learning to read, and every man who *can* read, *will* read, if they can obtain books; and reading has created authors without number. Hence has arisen all those mischiefs the world has experienced, schisms in religion, schisms in politics, schisms that have ended in revolution, in slaughter and in bloodshed.

“ Printing,” says a French author, “ has made all mankind set up for reasoners, a vanity productive of indocile heads and mucinous hearts. The cement of subordination is humility, a virtue not likely to be gained by books. An inspired author has said, “ that *knowledge puffeth up*,” of course it is as little fit to make soldiers as bondmen and artificers. The governors of the Foundling-hosital, if I am rightly informed, convinced of the ill effects of teaching their boys and girls to read and write, have put a total stop to it. If printing then has introduced a flood of evil, and if it is impossible and would be impolitic to abolish this evil, or to check it by an *imprimatur*, the state should endeavour to counteract the evil by making books scarce, and ceasing to teach the children of the poor to read. Such a duty should be laid on printing paper, or such a stamp put on every sheet of a printed book, that none should come within the reach of the poor. The fewer hands books are in the better. The opulent will always have them, and none but the opulent should have them. When books are difficult to come at, nothing but a heart-felt predestination for science, an irresistible impulse to literature, will induce a man to provide himself with any.”

The doctor here points out a sure way of being revenged on his foes, the booksellers; but what will become of his own almanacs, when all his present customers are prohibited from reading by the increase of

stamps, and those who might otherwise be his future ones are excluded by incapacity?

The scope of the pamphlet, as we are told, is to add fresh safeguards to copy-right; but such is the miserable inconsistency of the text, that by the mischievous plan here recommended, there would be an end to all literary property.

We had almost omitted to remark, that the ' dedicatory preface' to Lord Loughborough abounds in *bad english*.

ART. XXXVII. *A Letter from Citizen Gregoire, Bishop of Blois, to Don Raymon Joseph de Arce, Archbishop of Burgos, Chief Judge of the Inquisition in Spain, upon the Necessity and Advantage of suppressing that Tribunal.* Translated from the French. 12mo. 33 pages.

THE tribunal of the inquisition has always been contemplated in this country with horrour, and we confess, that it gives us great pleasure to behold one churchman addressing another on this subject, in language that indicates no common zeal for the interests of humanity.

'A letter,' says Mr. Gregoire, 'written by a french bishop to a bishop of Spain, the chief judge of the inquisition, to demand of him the suppression of that institution, is a thing not void of singularity; but that which ought to appear much more strange in the eyes of enlightened men,' adds he, 'is this, that even to our times the inquisition has continued in existence; and that more than two centuries after the æra in which the virtuous Carranza had been dragged into its dungeons, one of his successors in the archbishopric of Toledo preside over that tribunal.'

After asking whether the abuse complained of be a religious establishment, and quoting St. Cyprian, he continues thus:

'If it be pretended that the inquisition, reduced now to the state of a passive instrument in the hand of policy, rejects the censure of a foreigner, who avows the principle consecrated by nature and enregistered in the french constitution, which prohibits an interference with the government of other countries, I shall observe, that certain attempts against humanity form an exception in the code of the rights of nations: posterity has loaded with praises the hero who forbade the carthaginians to sacrifice human victims: but the maiming of men, the traffick in negroes, slavery and the inquisition, may well enter into the list of exceptions; and besides, who can dispute with any individual the right of expressing his wishes for the welfare of humanity? To give those wishes, supported by all the power of argument, that publicity, the extent of which the press has so very much enlarged; for happiness is also the bond of union among nations: woe be to him who lays the foundation of his own prosperity upon the oppression of others; to him also who professes indifference to what concerns them! National egotism, like individual egotism, is a crime; whoever partakes of it is guilty of inhumanity. This sentiment accords with the attachment of predilection we feel for the body politic of which we are members, under whose guardian laws we live: and the moment is doubtless not far distant, when nations shall become sensible that their happiness, like that of individuals, cannot be pure and lasting, unless they share it with all mankind.'

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The bishop of Blois now recurs to Scripture, by way of reminding the archbishop of Burgos, "that God causes his sun to shine equally on the just and the unjust." Matt. v. 45. and then laments the perversion of the text, "compel them to come in," which, he says, "merely alludes to the pressing exhortations of a tender charity." This interpretation is supported by referring to the passage, in which Lot is mentioned as hospitably entertaining the angels, and St. Paul as obtaining a kind reception in Lydia.

"The inquisition," continues he, "a stranger to the happy ages of the church, could have its rise only amid the darkness, ignorance, and pollution of the middle ages. Its conduct, contradicts not its origin; vicious in its institution, is it less so in its forms? Certain persons pretend to perceive a necessity for its existence. I shall not contest with this tribunal its moderation, which one of our writers has extolled, though letters received from Spain invalidate his testimony, by opposing the recent facts which have happened, among others, at Valladolid; although we know persons living in our country whose innocence has groaned within the bolts of the prisons of the inquisition: but I will say, that the secrecy in which it involves its proceedings, the obscurity with which it is surrounded, are marked with disapprobation by all who have just ideas of what ought to characterize judiciary forms. Publicity tends alike to the advantage of the arraigned and of the judges; being at once the safeguard of innocence, and the voucher which proves the integrity of the magistrate.

"What end would it serve, to repeat in this place, those irrefragable arguments urged against this tribunal? I will not make a merit of copying that which every body may read, in a number of printed books with which you are undoubtedly acquainted: but permit me to tell you, that the existence of the inquisition is a constant slander against the catholic church; it tends to represent as the favourer of persecution, despotism, and ignorance, a religion essentially mild and forbearing, equally favourable to the sciences and to liberty.

"There is a truth, indeed, too little unfolded by the historians of the church, which is, that among the many little motives which stimulated the emperors and their dependents to persecution, we should reckon the fear of seeing the greatness of their power shaken. They dreaded the Gospel, which is a true declaration of rights; which, incessantly reminding men of their primitive equality, and consoling them under their sufferings from tyranny, commands them expressly not to take the title of master, because they have but one master, who is Jesus Christ, and they are all brethren. Matt. xxiii. viii, &c."

We have not seen the original, but many passages in the translation, before us, appear obscure, particularly the second we have quoted.

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FOR THE  
ANALYTICAL REVIEW,  
FOR JULY, 1798.

A

RETROSPECT OF THE ACTIVE WORLD:  
OR,

A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,  
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

THE preservation of yeast, having of late been a subject of much research in this country, we shall take notice, in this place, of the method of making yeast on the coast of Persia\*. It is prepared thus: take a small tea-cup, or wine-glass full of split or bruised peas, pour on it a pint of boiling water, and set the whole in a vessel all night on the hearth, or any other warm place; the water will have a froth on its top the next morning, which will be good yeast. Mr. Eton, when in Persia, had his bread made with this yeast, and in the English manner, of good wheat flower. In our cold climate, Mr. E. observes, especially in a cold season, it should stand longer to ferment, perhaps twenty-four or forty-eight hours. Of all the methods of making yeast hitherto known, this is by far the most simple and commodious. The Arabians and the Turks have a preparation of milk, called by the latter, yaourt, by the former, leban. To make it, they put to new milk made hot over the fire, some old leban, or yaourt. In a few hours, more or less, according to the temperature of the air, it becomes curdled, of an uniform consistence, and a very pleasant acid. The cream is, in a great measure, separated, leaving the curd light, and semi transparent. The milk, thus curdled, has this singular quality, that, left to stand, it becomes daily sourer, and at last dries, without having entered into the putrid fermentation. In this state it is preserved in bags, and in appearance resembles pressed curds after they have been broken by the hand†. This dry yaourt, mixed with water, becomes a fine cooling food, or drink, of

\* Just published, by Mr. Eton, in his Survey of the Turkish Empire.

† It may be proper to observe, for the prevention of mistakes, that the curdled milk called yaourt, or leban, is not pressed.

excellent

excellent service in putrid or inflammatory fevers. It seems to be entirely free from those qualities which make milk improper in fevers. Fresh yaourt is a great article of food among the natives of Turkey and Arabia, and europeans soon become fond of it. No other acid will make the same kind of curd. All the curds made by other acids, after the acid fermentation is over, become putrid.

The turks were originally, as the arabians are still, pastoral tribes. It is natural for men in such a state, to be very curious about different preparations of milk. The kalmuks have a preparation of milk called *kumiss*, which possesses qualities similar to the favourite refreshment of the turks and arabians. It is related by Buchanan, in his history of Scotland, that the inhabitants of the western isles of Scotland, in his time, preserved whey for several years; and that, after this age, it was presented at great entertainments, as the most delicious beverage that could be given. Whether they used any other method of preparing and preserving it, than simply boiling it, and putting it, as all their other liquors, into skins, we are not informed. It is a pity but this custom and art, if any art were necessary, were revived\*; such acidulous and cooling liquor was infinitely more salubrious, as well as pleasing to an uninitiated palate, than the favourite drink of the modern highlanders, whiskey. The natives of the Highlands and Hebrides, and, we believe, the welsh too, as well as those of some districts in Cornwall and Devonshire, have various preparations of milk, not known in the other parts of Britain, equally palatable and salutary. It would undoubtedly be worth the while of the board of agriculture to ascertain and to circulate all those different preparations; as it would, also, be that of physicians to inquire into their medical virtues; for, that they do possess such virtues, is a matter not to be doubted. It is well known to the natives of the northern parts of this island, and also, we believe, of Ireland, that persons labouring under feverish distempers are very apt to call for sourish whey, and for a frumentaceous and acidulous liquor, prepared from the bran of oats, steeped for a week or two in water, at first boiling, and all along kept near a fire, or in some other warm place, for the purpose of promoting fermentation; and farther, that by copious draughts of these drinks, they are commonly thrown into profuse perspiration, from which they experience

\* If the highlanders have degenerated in the art of cookery, in some respects, they have improved in it in others. At the period of which Buchanan writes, i. e. about 250 years ago, they were in the habit of eating raw flesh, only squeezing out the blood. Buchan. Rer. Scot. Hist. liber primus. There is nothing more important in the history of human nature and civilization, than to mark such eras. About two centuries and a half ago, part of the inhabitants of the British isles were in a state almost as savage as the Indian or native tribes in America. It will scarcely appear credible at an equal distance hence of future time, that at this day, towards the close of the 18th century, in the islands, and some parts of the Highlands, the natives, every spring or summer, attack the bullocks with lances, that they may eat their blood, but prepared by fire.

the happiest effects. There was a time when physicians set their face against such indications and efforts of nature, when, in fevers of all kinds, and even the small-pox, they were careful above all things to exclude the external air, and to keep their patients warm. Progressive experience and knowledge listen to the voice of nature; Bartholinus\* is restored to his former, and even to greater credit and consideration.—*Natura optima morborum medicatrix*.—A publication has lately appeared, by a philosopher and a physician, cautious and circumspect in both capacities, recommending, modifying, and directing the use, external and internal, of cold water in febrile disorders; the good effects of which, indicated by nature, are more and more confirmed by daily experience. To such philosophers and physicians we address these notices respecting various cooling and palatable preparations of milk, the grand nurse and panacea of so great a proportion of animated nature.

In our *Retrospect of the Active World, Discoveries, Inventions, &c. for April, 1798*, we took notice of some facts, not generally known, which drew our attention in perusing some recent publications respecting the Russian empire. Among these, we mentioned the buttermilk of mares, which has been found, almost uniformly, to cure Russian officers in consumptions, given over by their physicians. The fact itself, with our observations thereon, have met with very respectable attention and observation. We are not, therefore, without some encouragement to bring under the public eye any thing that may tend to the advancement of medicine, the most useful and interesting end of science. It is true, that the preparations in question, particularly that of *leban*, or *yaourt*, which has led to these reflections, have been common in the east, for ages. Yet still, in respect of those to whom they were not known, they may be justly considered in the light of discoveries. But what avails it to declare the excellent qualities of *yaourt*, without explaining, at the same time, the manner in which it may be made? It is only to be procured by an application of *yaourt* already made. The question is, how are we to make *yaourt* by a process within our own power? Mr. E. says, 'perhaps new milk curdled with sour milk, and this again used as a ferment, and the same process continued, might, in time, acquire the qualities of *yaourt*, which can never be made in Turkey without old *yaourt*.' It occurs to us, that a more certain, and not a very difficult mode of introducing the art of making *yaourt*, or *leban*, into Britain, would be to bring over a small quantity, even a few ounces, of dried *yaourt* from Constantinople, or Aleppo, or any other Turkish port.

As the most important discoveries are usually made, not by human sagacity and foresight, but by accident, it is not to be wondered at, if many useful discoveries and hints are presented by great empires and ancient nations: although they should be but little conversant with the sciences. It was from Turkey that Europe derived the salutary practice of inoculation for the small-pox. We have been informed, that there are a great many mechanical contrivances, and a great many practices depending on a knowledge of properties and

\* The celebrated Danish physiologist and physician.

powers of substances with which we are unacquainted, common in the East-Indies, and other parts of Asia. This is a wide and inviting field of discovery; and will, no doubt, engage the attention of the ingenious and observant European, as well as the literature, antiquities, and history of the Asiatic nations.

It is well known, that wool is among the substances called by experimenters in natural philosophy non-conductors. Dr. Pearson, of Leicester-square, by an improvement of this fact, has invented a method of keeping water, or other fluids warm, for many months, by means of flannel.

In our last number we had occasion to take notice of a very curious improvement in the art of war, by the insurgents in Ireland. We have now to mention another equally singular; they entrench themselves, man by man, in holes dug in the ground, and by these means often surprize and annoy our troops, particularly the cavalry.

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## NATIONAL AFFAIRS.

AT the present crisis, when all kingdoms are, more or less, moved from their centre, and in danger of being torn to pieces by anarchy, or of being precipitated into universal dominion, instead of making our usual tour through the great independent governments, we shall, for this time, confine our observations to the present state, and mutual relations of the whole, considered as co-estates in the grand circle and system of civilization. And this we may do with the greater propriety, that the world is in suspense with regard to the designs of the man, on whose single mind it's destinies seem so much to depend: a man formed for the accomplishment of extraordinary ends, by extraordinary means; and who has launched the thunder of war, though we are yet ignorant of the nation or region of the earth, on which the storm is to fall, if it have not yet fallen.

The boundless ambition of the directory is fully unmasked: their seizure of Turin, and of Malta, has opened the eyes of the continental powers, who begin to see the present war in it's proper light; as a flame not to be extinguished, or prevented from spreading, but by an union among all the independent powers of Europe.

The possession of the harbours of Malta and Corfu gives France the keys to the eastern empire. The citadel of Turin commands the entrance into Italy, while the garrisons of Mantua, Berne, Mentz, Breda, and Bergen op Zoom, are at once the security of France, and the terror of Germany. Within such a military pale, the French nation is left to survey the rest of Europe, not as an object of restraint, but as a field for influence.

By what means has this extraordinary change been effected? The former wars of Europe produced not any similar transmutation in the limits and fortunes of nations. Those wars, for the last hundred and fifty years, generally terminated without producing any violent changes. From the war of thirty years, which ended with the peace of Westphalia

in 1648, the principal nations of Europe maintained their respective rights with little variation of fortune. Provinces and colonies were occasionally interchanged: one or two states rose from secondary to primary rank; while others declined in the same proportion. But, on the whole, a general balance was regularly preserved in what has been very properly called the political constitution of Europe. This balance was emphatically denominated the balance of power; and the study of this, as a science, with the arts of negotiation, constituted the school of diplomatic knowledge.

But the politicians, who attribute the maintenance of the order of Europe to the system of the political balance alone, have overlooked other causes, more forcible, though less apparent in their nature. From the time that war ceased to be carried on by the spear and arrow of the feudatory vassal, it became a business of vast expense; and was generally determined more by finance than by arms. But, after the discovery of America, and the passage to India by the Cape of Good Hope, Europe became the emporium of the world; and the European states were gradually drawn into the intermixed relations of one great commonwealth; the separate branches of which were dependent upon each other, from their reciprocal wants and particular productions; while they retained their separate independence for the common benefit. They had, in fact, without knowing it, but a common stock, of which, public faith, or what is called public credit, was the guardian, as private faith, or personal credit, supported the agency of individual concerns. When states so situate went to war with each other, bounds were prescribed to its duration, by the enormity of its expense. Like parties involved in a law-suit, the winner could gain but little, while he had to pay the costs of his victories. In such wars, if they lasted long, every nation became an eventual sufferer. The belligerent powers, most exhausted, were obliged, by new impositions, to raise the price of their particular manufactures and produce; so that a prolonged state of warfare became a general tax.

The funded system, introduced by political necessity, completed the intermixture of the property of Europe. The states at war borrowed from those in peace. The sums borrowed, called a funded debt, being made transferable, became an article of trade. And thus, the debts of the European states, like their manufactures, became articles of an intermediate commerce. Holland, for example, had been for a century accumulating the profits of a pacific commerce, for the mere purpose of lending them to the states who were distressed by war. It is from this fortunate and peculiar position of modern Europe, as a great federal and commercial commonwealth chiefly, that we are to account for the manner in which her internal wars have been closed, from the peace of Westphalia, above-mentioned. The power of a Charlemagne could not arise amidst similar circumstances; that of Lewis XIV, and of Catherine II, found their successive repressions.

When the present revolutionary war burst forth, it was not considered, by the powers who were called on to oppose it, that it was a war of a new character. It was neither a war of chieftainship, nor of chivalry, nor of religion, nor of the balance of power, nor of colonization.

ionization and commerce. No! it was a war, in which the multitude were excited against the magistrate, and physical force made to bear against that public opinion, which was equally the guardian of established authority, and of private property. Had the revolutionary war of France derived its sinews from the common sources of contribution, it might have been reduced to a speedy conclusion by the ordinary tactics of resistance. But the sinews of the new war were acquired by reversing the order of private and public credit; by issuing a sign of property, which was, in fact, a confiscation of the whole wealth of the ancient proprietors of France, as well as a fraud committed on her foreign creditors.

The first treasury of the revolutionary war was the assignats. These were gradually depreciated; and finally became of very little, and almost of no value; but not until they had repelled invasion, and carried the contest into the heart of Holland, Germany, Italy, and Spain; not till the tribute of conquest supplied the place of regular and fair resources. The doctrine which we have endeavoured in former numbers, and now, at still greater length, endeavour to explain and inculcate on Britain, Europe, and the civilized world, appears to us to be of the utmost importance to society, and all that is desirable in life. We may therefore be excused, if we attempt to place it in various lights, that it may have the easier access to different minds, and turns, and habits of thinking.

It is said, or implied, in the conduct of Britain, ‘Let us first beat the enemy, which we shall be able to do by the dint of our wealth, and then, and not till then, shall we have peace.’ Had the present war been a war supported by the former order of finance, the argument would be unanswerable; for then, as in former wars, the heaviest purse would carry the day. But, as the origin of this war has been different from that of those which preceded it, and, as it has been supported by the violation of public credit, so it cannot be terminated with security or advantage, on either side, without a restoration of the laws of property and public credit.—How has it happened that France, which was not, a few years ago, to be found on the chart of nations, from the gulph of bankruptcy, has given law to the continent of Europe? *Fury gives arms* \*; but fury does not create gold, indispensably necessary to the magnitude and complexity of modern warfare. France, by the unanimous report of the council of five hundred, on the 29th of January, 1796, says, that ‘The assignats made the revolution, founded the republic, and carried her victorious arms beyond the Alps, the Pyrenean mountains, and the Rhine.’—The council add, ‘They procured us our liberty? The first proposition is true; the second not true. For France has not yet obtained her liberty; or can she ever obtain it, till her finance fall under the power of the public mind, and the protection of public credit. This, then, is the key to the enigma. While France had her own property under the confiscation of the assignats, liberty could not, and while she employs her arms in enslaving and extorting tribute from her subjects, liberty cannot exist among her citizens. Her neighbours, for their own safety, must wish the french

\* *Furor arma ministrat.* VIRG. ÆN. I, 154.

nation to realize their interior liberty and property, that the ambition of the directory may be thereby arrested. If the people of France were in the possession of a solid government, of fair representation, and legal taxation, the directory could no longer raise the supplies of an unnecessary, and unprofitable, as well as of a vigorous war.— And here we are led to a joyful anticipation of the good, to which this war of the *rights of men* will probably lead. Experience will convince the suffering nations of Europe, as well as those of the eastern and western world, that it is not enough for them, that the order of property and freedom should exist in interior governments, but that it must likewise exist in those of neighbouring and even rival nations. The purest and best religion has directed us to love our neighbours as ourselves, and to embrace in the circle of generous and unconfined love the whole circle of humanity. Is individual happiness thereby diminished? No! it is thereby heightened and exalted. This celestial doctrine is confirmed by the case between man and man; but it is still more emphatically illustrated by that of nation with nation. It is in the economy of providence to impress salutary sentiments and affections, even love itself, by suffering \*. And if we may believe, as we do believe, that, by this economy, good is ultimately educated out of evil, may we not be permitted to hope, that the present convulsion in the civilized world is permitted for the purpose of impressing with our sufferings the interest which all nations have in the political prosperity of their neighbours; even of their supposed, and as some will call them, natural enemies?

In past times, when the circle of commerce and public credit embraced but small portions of the earth, and formed the union of but a narrow society, these ideas concerning the influence of property on the great bond of civilization could not be understood. They were not rendered intelligible by the course of human affairs; the scene is now altered. The world itself, from various discoveries and arts, has become as much connected in its national relations, as only a small portion of it was before the 15th century. The improvements in government, through representation, lawful taxation, and funded finance, are wonderful, and have advanced us, perhaps, to a premature state of civilization. But we reason on these subjects in vain, unless first principles be understood: such as, first, that the rights of men are to be protected only by protecting the rights of nations. Secondly, that neither individuals, nor nations, as co-estates in civilization, have any permanent prosperity, unless the order of property, and the laws of public credit, be made sacred to all. By these doctrines, rightly understood, and generally diffused, the fanatics, and plunderers of revolution, would be caught in their own toils. If the representatives of the people of England would explain in their speeches (which the press in translations carries to the french people in spite of all interdiction) the impossibility, that France should ever have a free government, while it has not a

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\* Of which the love of mothers to their offspring is a very conspicuous proof and example.

free representation, and regular taxation, they would thereby reduce the directory to the necessity of being more moderate, more equitable, and more pacific.

It is evident, that it is not governments only that suffer loss from war, and particularly war carried on by the subversion of public faith, and by general spoliation. If, at the beginning of the french revolution, the rich capitalists in all the great towns in Europe had been told, that the paper, which the revolutionists at Paris were issuing as money, would eventually furnish the means of taxing, plundering, and laying their wealth under contribution, they would only have smiled at the assertion, and treated it's author as a visionary. The matter, however, is now perfectly understood. There is not a proprietor of reflection in Europe, or America, whether his wealth be deposited in the funds of any country, or in tracts of land, that does not see the danger to which he is exposed by the progress of anarchy and revolution: or is there any individual, however humble his rank and fortune, who is not a sufferer by accumulated taxes, the reduced fortunes of the rich, and a general violation, or insecurity of property. These are undoubtedly facts; though as yet, not duly weighed and generally attended to. When they shall ripen, as they will do, into general acceptance, the generous sentiments of human nature will be fortified by self-love: the precepts of the Gospel will be found by both governments and individual subjects, to concur with the regards of self-interest.

It is, perhaps, in France itself, that the fruits of the salutary doctrine we wish to inculcate will ripen first into maturity.—The machinery, by which the rulers of mankind must for ever act, is the human passions. The people of France were pre-disposed to change, and the stream of opinion ran strong towards freedom, and the possession of equal privileges and property.—On these passions the abbe Sieyes, and other legislators, acted. But in order to prepare the way for a new order of affairs, it was necessary to overturn the old. The old has been overturned; but it has been found easier to destroy than to build.—All Europe has witnessed the result. Many persons have arisen in France, who think they see a returning tide; not to despotism!—God forbid!—but to sentiments of moderation; and freedom well regulated, and well protected. They wish to restore the order of things: to secure the peace of France, as well as her triumphs. But they know, that peace, in order to be permanent, must be founded on the most extensive and solid basis: the security of property, and the consolidation of finance.

Buonaparte, in his letters and actions, has taken the lead in this system. And the council of five hundred, on the eleventh of august last, decreed, 'that peace must be concluded to restore the order of their finance.' The succeeding, and at this moment the actual rulers of France, have not yet felt the necessity of returning to peace for that end. It was served by the tribute of conquered nations. But, as they have ratified the celebrated 14th article of the treaty of Campo Formio, it is evident, that even they are convinced of the eventual necessity of returning within the pale of the common security of the rights of nations.

If the states, who have hitherto been able to withstand the external and internal attacks of the revolutionary war in concert with the french nation, shall make common cause against a faction, who, in spite of the

the constitutional laws of the republic, are a torment to their own countrymen, as well as their neighbours, on the principles now stated, the effects of the revolutionary system may be yet counteracted. If, on the contrary, instead of seeking their common safety, they look to separate interests and advantages in the actual war, as they did in its commencement, the ancient order of Europe must give way. It is by a concert formed, and proclaimed by the independent states of Europe, and the government of America, embracing equally the rights of men and of nations.—It is by such an act, systematically enforced by arms alone, that universal anarchy is to be repelled.—Such measures, we are assured, are not only in contemplation, but far advanced in preparation.

If the congress in contemplation take place, all the independent states of Europe, America too, will send her deputies: and the just resolutions of that council cannot be concealed from the people of France, who will then be convinced of two essential truths. First, that the directory have, as they have for a considerable time, had it in their power to make peace on terms the most glorious and advantageous to the republic. Secondly, that the extension of the territories of France, beyond her natural limits, serves only, by giving plunder and proconsulships to their governors, to make them independent of the people, and to withhold from themselves that individual security, of person and property, which is to be found only in an elective representation, and legal contribution. The acquisitions and conquests of Charles v enabled him to defy the privileges of the cortes, to trample on the liberties of Spain, and to endanger the independence of Europe.

The invariable policy of the french directory must be obvious to the congress, and serve, of itself, to cement their union. They appear to be conscious, that a general peace would endanger their authority; therefore they keep up the spirit which they have kindled, in the destruction of particular states. But as such a spirit cannot, for a long period, be allayed, with safety to the oppressors, so ought every power to reflect, that neither time nor distance can secure its own particular safety. The advantages of a conquering revolutionary power, against those who, from the present state of things, can act only on the defensive, are incalculable. They are those by which the ancient roman republic subdued the world, and then left it, after her own fall, to more than a thousand years of dark and bloody barbarity.

In the end of the last century, and the beginning of this, the european powers were united in a confederacy for repressing the tyranny of the french king. At an earlier period they were united for the common safety against the despotism and tributary exactions of the Turks. What stupor has fallen on the minds of states, and sovereign princes in the present age, enlightened beyond all others? If ever any cause were of sufficient magnitude to silence their jealousies, and consolidate their plans, it is that which now importunes their protection—an interest paramount, and involving all others, and hitherto unknown in the annals of history.